

AN ECOLOGICAL EXPLORATION OF COACHES' PERCEPTIONS ON
SEX EDUCATION

A Dissertation

by

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Submitted to the Office of Graduate and Professional Studies of
Texas A&M University
In partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

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August 2019

Major Subject: Health Education

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ABSTRACT

Sex education is a broad term used to describe education about sexual reproduction, human sexual anatomy, sexual intercourse, and other aspects of human sexual behavior. Yet is absent from curriculum in Kindergarten through Grade 12 schools. The purpose of this study was to examine the experience of one Black female coach of a girls' youth sports team with a specific focus on how *Black feminist thought* archetypes frame informal conversation as it relates to sex education, youth, and sports, as well as the sexual script framework. If those frameworks are present, this study aimed to discern what contributes to them, according to the coach. To address the purpose and research questions, a qualitative case study explored a girls' basketball team, coached by a woman, in which the majority of players were Black. An individual interview with the coach was conducted. This woman was a self-identified Black female. Additional data accrued through observations, field notes, and demographic information.

Findings revealed five major themes. The participant and players (player's family dynamics) aligned with Black feminist-thought archetypes and the sexual-script framework. In conclusion, study findings suggested future research on the intersectionality of sex education, sports, and youth would enhance knowledge of sex education in schools.

DEDICATION

This dissertation is dedicated to the memory of my beloved father, Gregory T. Peterson, grandmother, Katie E. Williams, uncle, George W. Forest, aunt, Ludie Bea Carr, cousin, Aaron D. Phillips, step-brother, Rondell Dunn, and Brilee M. Warren, who passed before I could finish my doctoral studies. My siblings and I were still in elementary school when my father was murdered prematurely two decades ago. It pains me the most that my father, who believed in and loved me so dearly, is not here to see it. Without his enormous personal sacrifice and unconditional love, we would have never become the individuals that we are today.

I had promised to make my uncle George proud by the achievement of this monumental academic goal and I hope that I have fulfilled just that.

ACKNOWLEDGEMENTS

This dissertation is the result of attentive research. I am indebted to a particular group of colleagues, friends, and family members. You all are the arms of those who cared for me when I needed physical help, spiritual solace, or warm companionship. Your presence supported and strengthened me, and the blessing of your care seemed to salve the wounds of my body, mind, and spirit that accompanied the odyssey of my studies.

First and foremost, I would like to express deep gratitude to my advisor Dr. E. Liasko J. McKyer, for her continuous support of my doctoral studies and research. Her immense knowledge and helpful comments on numerous drafts of this manuscript challenged me to think more critically. I am indebted to Dr. McKyer for her overall guidance, insightfulness, and patience in bringing my dissertation together.

I would like to pay particular thanks and appreciation to the members of my dissertation committee: Dr. Corliss Outley, Dr. Idethia Harvey, and Dr. Ledric Sherman. Their vital encouragement, constant motivation and empathy, along with their extended support on critical commentary on early and later revisions of chapters, assisted me at every point of the process and helped finely shape my research. Thanks for serving on my committee; without you I would not have succeeded.

Further thanks are extended to the faculty, staff, and students of the Department of Health and Kinesiology at Texas A&M University. A special thanks to my “Ph.D. student brother” Dalitso Ruwe. I would not have made it through without your support. Thank you Lesleigh C. Lee whose assistance on this project was invaluable.

To my Lemon family, thanks for providing a space to sweat, a space to reflect, a space to play, and a space to be unapologetically Dee. These last two years have been an adventure.

To the Kastner family, I sincerely appreciate you all. You should know that your support and encouragement was worth more than I could express on paper.

To my Tone 360 family, thanks for a friendship that is unmatched and for providing me a stage to express myself. I love you all!

To Kyron, your friendship and love have been an unexpected surprise.

Above all others, I must thank my family: Mom, Danny, Dayzhane, Destiny, DJ, Tiffany, Yolanda, Tamike, Knicole, Aunt Aria, Uncle Pete, Aunt Atria, Aunt Anita, Briana, Brian, Greg, and Mr. & Mrs. Green, for their patience, love, guidance, and tolerance of four years while I tackled this feat. I cannot express my sincerest gratitude enough for your encouragement, which helped me in the completion of this study.

Last, but certainly not least, to my participant. Without you, this piece would not be what it is. Thanks for allowing me into your life, into your family, and into your home. Because of you, there is depth added to the literature in this body of research.

CONTRIBUTORS AND FUNDING SOURCES

Contributors

This work was supervised by a dissertation committee consisting of four members: Committee Chair, Dr. E. Lisako J. McKyer, of the Department of Health and Kinesiology; Co-Chair, Dr. Corliss Outley, of Recreation Parks, and Tourism Sciences; Dr. I. Shevon Harvey, of the Department of Health and Kinesiology; and Dr. Ledric Sherman, of the Department of Health and Kinesiology. All work for the dissertation was completed independently by the student.

Funding Sources

There are no outside funding contributors to acknowledge related to the research and compilation of this document.

NOMENCLATURE

African American: Characterized by anyone who self identifies as Black, Afro Arab, Afro Caribbean, Afro Cuban, Afro Haitian, Afro Nigerian, and Afro Trinidadian.

Abstinence-only education: Also called *sexual-risk avoidance*, teaches that abstinence is the expected standard of behavior of teens. Abstinence-only education usually excludes any information about the effectiveness of contraception or condoms to prevent unintended pregnancy and sexually transmitted infections (STIs). Such education usually adheres to the eight-point federal definition:

1. Have as its exclusive purpose teaching the social, psychological, and health gains to be realized by abstaining from sexual activity
2. Teach abstinence from sexual activity outside marriage as the expected standard for all school-age children
3. Teach that abstinence from sexual activity is the only certain way to avoid out-of-wedlock pregnancy, sexually transmitted diseases, and other associated health problems
4. Teach that a mutually faithful, monogamous relationship in the context of marriage is the expected standard of sexual activity
5. Teach that sexual activity outside the context of marriage is likely to have harmful psychological and physical effects
6. Teach that bearing children out-of-wedlock is likely to have harmful consequences for the child, the child's parents, and society

7. Teach young people how to reject sexual advances and how alcohol and drug use increases vulnerability to sexual advances
8. Teach the importance of attaining self-sufficiency before engaging in sexual activity. (U.S. Department of Health and Human Services, 2002)

Abstinence plus education: Stresses abstinence, but also includes information on contraception and condoms.

Black: Throughout this dissertation, the term Black will be used in place of African American. Exceptions include when presenting research in which the participant were referred as African American, or when the participant in this study used African American during interviews. Given the history of the terms used to refer to Black people, in which constantly changing political forces have resulted in different terms used (Brown, 2000; Smith, 1992; Thornton, Taylor, & Brown, 2000), the term Black was chosen as it is a more inclusive term than African American.

Case study: A case study is an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident. The case study inquiry copes with the technically distinctive situation in which there will be many more variables of interest than data points, and as one result relies on multiple sources of evidence, with data needing to converge in a triangulation fashion, and as another result benefits from the prior development of theoretical propositions to guide data collection and analysis. (Yin, 2009, p. 18)

Comprehensive sex education: Provides medically accurate age-appropriate information about abstinence, as well as safe sex practices including contraception and

condoms as effective ways to reduce unintended pregnancy and STIs. Comprehensive programs also usually include information about healthy relationships, communication skills, and human development, among other topics.

Cultural level of the sexual-script framework: At this level, general outlines of appropriate objects of sexual desire, appropriate relationships between sexual actors, appropriate places and times for sexual activity, and what participants in the activity are assumed to be feeling are delineated (Hynie, Lydon, Cote, & Wiener, 1998). Cultural level sources of information reflect “official” or “authorized” attitudes and beliefs of the general society.

Interpersonal level of the sexual-script framework: At the interpersonal level, individuals’ understandings of the sexual self draw from their socialization processes and how the unique experiences that African American female sexual scripting have shaped their understandings about sexuality. To understand this process among the population being examined here requires identification of the direct influences that shape how they come to understand their position as African American women in society and the sources from which they gather information about sexuality. For African American adolescents, information about personal goals, motivations, and sources of socialization most often involve peers and family members.

Intrapsychic level of the sexual-script framework: Connections between the sexual scripts and sexual behaviors are influenced by the extent to which an African American adolescent woman can identify with or imagine herself within the scripts she consumes, as well as the messages about her sexuality received from those with whom she directly interacts (Brown, 2000). The everyday consumption of cultural and interpersonal messages

regarding sexual scripts has a direct impact on young African American women's sexual self-identity, behaviors, and experiences.

Member checking: A process in which the researcher asks for clarification from the participants concerning the implications and meaning of their statements, which helps to assure that what the participant intended to convey is being conveyed in the analysis and write up of the study (Huberman & Miles, 1994).

Sexual-health education: Defined by Future of Sex Education (FUSE, 2016), *sex education* is the provision of information about bodily development, sex, sexuality, and relationships, along with skills-building to help young people communicate about sex and make informed decisions regarding sex and their sexual health. Sex education should occur throughout a student's schooling, with information appropriate to students' developmental and cultural background. It should include information about puberty and reproduction, abstinence, contraception and condoms, relationships, sexual-violence prevention, body image, gender identity, and sexual orientation.

Teenager: the word *teenager* is an adjective, defined by *Oxford Advanced Learners Dictionary* (2019) as "a person who is between 13 and 19 years old" (p. 13, para. 1).

Teen Pregnancy Prevention Program (TPPP), 2010–2018: A 5-year competitive grant program established in 2010 under the Affordable Care Act that funds private and public entities that work to reduce and prevent teenage pregnancy through medically accurate and age-appropriate programs, especially in communities at high risk of teen pregnancy and STDs. TPPP supports program implementation and capacity building for grantees, as well as development and evaluation of new approaches to teen-pregnancy prevention. Currently, TPPP has 84 grantees. However, the Trump administration has

released a new funding announcement that focuses on programs that teach abstinence instead of comprehensive sex education.

TABLE OF CONTENTS

	Page
ABSTRACT	ii
DEDICATION	iii
ACKNOWLEDGEMENTS	iv
CONTRIBUTORS AND FUNDING SOURCES.....	vi
NOMENCLATURE.....	vii
LIST OF FIGURES.....	xiv
LIST OF TABLES	xv
CHAPTER 1 INTRODUCTION	1
Problem Statement	3
Research Question and Study Purpose.....	3
Sexual-Script Framework.....	4
Definition of Terms	8
Sex Education as a Prevention Strategy	8
The Significance of Sex-Education Curriculum	10
The Significance of Sports and Youth Risk Behaviors (Sex Behaviors).....	12
Organization of the Study	13
CHAPTER 2 LITERATURE REVIEW	14
Sports in Sex Education	14
Database Search	15
Inclusionary/Exclusionary Criteria.....	16
Screening of Articles	16
Results: Scores of Studies and Theoretical Framework.....	18
Existing Literature	20
CHAPTER 3 METHODOLOGY	26
Research Question.....	28
Selection of Participants	28
Procedure.....	29

Data Collection.....	31
Data Analysis	32
Unit of Analysis	33
Positionality Statement: About the Researcher	34
CHAPTER 4 RESULTS	36
Sample.....	37
Demographic of Wanda Kaiser	37
Data Collection.....	38
Data Analysis and Results.....	39
Descriptive Findings	39
Origin of the Coach	40
Role as a Wife/Mother	44
Role as a Black Woman	49
Role as a Coach/Role as a Sex Educator	53
Thoughts Regarding Black Feminist Thoughts.....	58
Sexual Script Framework	58
CHAPTER 5 CONCLUSION	68
Summary	68
Discussion	70
Study Limitations	74
Recommendations	76
Conclusions	77
REFERENCES.....	79
APPENDIX A RECRUITMENT SCRIPT	94
APPENDIX B FLYER.....	96
APPENDIX C CONSENT FORM.....	97
APPENDIX D DEMOGRAPHIC SHEET	100
APPENDIX E INTERVIEW QUESTIONS	101

LIST OF FIGURES

	Page
Figure 1. Search and selection of articles.....	17

LIST OF TABLES

	Page
Table 1. Theory utilization scoring scheme.	18
Table 2. Article scores and usage of theoretical framework or constructs	18

CHAPTER 1

INTRODUCTION

Often associated with youth exploration, experimentation, and boundary testing, adolescence marks a dynamic time of growth, change, and development for young people's sexuality (Korchick, Shaffer, Forehand, & Miller, 2001). During this transition period, personal exploration, social interaction, and environmental effects shape the sexual health of adolescents (Brooks-Gunn & Paikoff, 1991; Teitelman, Bohinski, & Boente, 2009). According to the Centers for Disease Control and Prevention (2017), nearly half of U.S. high school students (Grades 9–12) have had sexual intercourse and more than 60% report having had sex by the time they graduate. Although unintended pregnancy and birth rates among those aged 19 and younger are at historically low levels in the United States, disparities persist in these rates and continue to highlight inequities in access to sex education and health services (Martin, Hamilton, Osterman, Driscoll, & Drake, 2018).

Multiple personal and social meanings embed the first sexual intercourse of an individual. Adolescents redefine their identity from childhood to adolescent development, reconfiguring vital interpersonal relationships, including those with peers, parents, and sexual intimates (Upchurch, Levy-Storms, Sucoff, & Anshensel, 1998). Numerous factors influence the initiation of sexual activity: individual and family qualities as well as broader social forces like community and peer influences (Hogan & Kitagawa, 1985). Gender and ethnicity of an adolescent are two of the most fundamental factors. Moreover, the cultural and social significance of being sexually active, as well as the normative prohibitions and

prescriptions on the timing of first sexual initiation, vary greatly depending on the ethnicity and gender of a young person (DeLamater, 1981).

In the United States, marked racial disparities have been well documented in the prevalence of sexually transmitted diseases (STDs) and HIV/AIDS (Centers for Disease Control and Prevention [CDC], 2005a, and 2005b). An important risk factor for STDs and adolescent pregnancy is the age of adolescents at first sexual intercourse. Black teenagers have higher risk of first sexual intercourse at younger ages as well as STDs and pregnancy, compared to their White counterparts (Biello, Ickovics, Niccolai, Lin, & Kershaw, 2013). Findings from a 2001–2002 national probability study showed that the prevalence of chlamydial infection and trichomoniasis among Black teenagers was approximately six times higher than in White teenagers and that the prevalence of gonorrhea among teenagers was 22 times higher than among adults (W. C. Miller et al., 2004, 2005).

A survey conducted by the CDC in 2011 showed that more than 47% of all high school students say they have had sex, and 15% of high school students have had sex with four or more partners throughout their lives. Among students who had sex in the 3 months leading up to the survey, 60% reported using condoms and 23% reported using birth-control pills during their last sexual encounter (Wechsler, 2012). Sexual activity has consequences. Although the teen birth rate has declined to its lowest level since data collection began, in the industrialized world, the United States still has the highest teen birth rate. Approximately one in four girls become pregnant by their 20th birthday at least once. Teenage mothers are less likely to complete high school and are more likely to live in poverty, rely on public assistance, and be in poor health, unlike their peers. Children born into this circumstance are more likely to suffer from health and cognitive

disadvantages, come into contact with child protective services, and become teen parents themselves. One researcher cited that “sex education that only targets adolescents mistakenly assumes it is only young people who encounter sexual health problems and require education”; however, I argue that sex education for adolescents can help mitigate some risks such as sexually transmitted infection (STIs) and pregnancy (Nodulman, 2016, p. 649).

Problem Statement

Historically, high rates of adolescent pregnancy and risky sexual behavior reflect the lack of sex education in U.S. public schools (Bowden, Lanning, Pippin, & Tanner, 2003). Sports involvement can contribute positively to the overall health and social-development benefits of youth (Braddock, 1989). To better understand how sports and sex education intersect, it is necessary to identify a foundation from coaches’ perspectives while emphasizing what role sports play in sex education for youth.

Research Question and Study Purpose

The central research question driving this study is, How does sports (specifically how do coaches) serve as a medium by which youth informally receive sex education.

Subquestions that are critical to the research follow:

1. What does existing literature say about informal conversations on sex education?
2. How do *Black feminist thought* archetypes frame informal conversations about sex?

The purpose of the present dissertation research was to conduct a study aimed toward addressing the research questions. I achieved this goal by completing the following multiple phases:

1. A scoping literature review, designed to address Subresearch Question 1.
2. A qualitative study using a case-study methodology, designed to address Subresearch Question 2.

This dissertation comprises five chapters. Chapter 1, the introduction, provides an overview of the study in its entirety. Chapter 2, a literature review, addresses Subquestion 2. Chapter 3, the methodology, describes the methods employed to carry out this study. Chapter 4, the results, provides the findings in detail, and Chapter 5, the conclusion, presents a discussion of the strengths, limitations, and recommendations for future directions. In addition, I will prepare each of these chapters as stand-alone manuscripts, ready for publication, following completion of this dissertation.

Sexual-Script Framework

This study integrates Black feminist thought with the sexual-script-development framework of Simon and Gagnon (1984, 1986, 1987) to create a culturally specific example to examine the sexual-script processes of African American adolescent women's sexual experiences, through the voices of their coaches. According to Simon and Gagnon,

Sexual scripting has emerged as an essential framework for understanding schema used to organize ideas of appropriate sexual experiences, creating norms regarding sexual behavior that are expressed and maintained through their usage. Research has found that they are instrumental in the creation of a belief system, developing a set of attitudes about one's sexual being, and outlining prescriptions for behaviors

that not only influence individuals' evaluation of their sexual "beingness," but also impact others' perception and evaluation of an individual's sexual beingness (as cited in Stephens & Phillips, 2005, p. 38).

I designed this multiple case study with the following three levels proposed by Simon and Gagnon (1984, 1986, 1987, as cited in Stephens & Phillips, 2005) using the sexual-script approach to research cultural, interpersonal, and intrapsychic levels. Simon and Gagnon's framework for the development of a sexual script serves as the basis for illustrating these levels. These three levels simultaneously interact as African American women synthesize their socially constructed sexual socialization (race, gender, and sexuality) and develop ways to integrate their macro- and microlevel meanings.

The first level, cultural, provides a general sketch of appropriate objects of sexual desire and what participants in the activity are assumed to feel (Hynie et al., 1998). Information sources at the cultural level reflect official or authorized attitudes and beliefs of society as a whole. Mass media is the most influential source of information on sexuality for young people at this level (Stephens & Phillips, 2005, p. 40). The popular media not only reflects and perpetuates the expected roles of young women in society, but also provides them with an opportunity to learn about pleasure and resistance (Stephens & Phillips, 2005). In hip hop songs and videos, for example, young African American women explore the pleasure of sexual assertion with their African American male partners while trying to *talk back* to these same men when they "treat them wrong" in the sexual arena (Morgan, 2002; Stephens & Phillips, 2005, p. 41).

Music videos have become one of the most popular television-programming genres for young people. Of the musical styles used by teenagers today, hip hop appears mostly

on Music Television and Black Entertainment Television, both of which devote the majority of their programming to music videos viewed primarily by adolescents. These hip hop music videos often promote and audaciously produce sex scripts for African American women (Stephens & Phillips, 2003). Music videos are a vehicle for African American women's sex scripts to promote particular artists and songs (Stephens & Phillips, 2005). However, those in the hip-hop-video industry (artists, producers, and directors) have suggested these videos reflect the convictions, attitudes, and behaviors of those who consume those (Smart Young, 2002). This means traditional ideas about race, gender, and sexuality often continue to shape ideas about the sexuality of African American adolescents.

Although cultural scripts open a wide view of African American women's sexual messages, they offer only a limited picture of sexual experiences and possible sexual significance. Instead, messages received at this level provide a framework that this population needs to negotiate, based on an understanding of how women see themselves and others they encounter. Adolescents draw no information at the interpersonal level to frame what they choose to consume from the cultural level of sexual-script influences.

Second, at the interpersonal level, people's understanding of their sexual self rests on their processes of socialization and the unique experiences that shaped their understanding of sex. To understand this process among the population examined here, it is necessary to identify the direct influences that shape how they understand their position as African American women in society and the sources from which they collect their information about sexuality. For African American teenagers, information about personal values, motivations, and socialization sources often come from peers and relatives. For

example, teens seek answers to questions about sexual health and relationships from close relatives and peers (Aaron & Jenkins, 2002). However, by participating in peer groups, young people can meet their acceptance needs, but may differ from adults in their lives.

Last, the degree to which an African American teenager can identify with or imagine herself in the scripts she consumes shapes the link between sex scripts and sexual behavior. The conversations she has about her sexuality and the messages she receives from those with whom she interacts directly influence her understanding (Brown, 2000). This compromise of cultural and interpersonal messages depends on an inability to differentiate between the individual and the sex scripts and messages consumed. This lack of distinction comes about because the building of an identity confers not only the forms and sexual identity of the individual, but their decision-making and behavioral consequences.

For this study, a multiple case study provides a complete description of a single case and its analysis, characterizing the case and the actions, as well as explaining the process of research itself. As defined by Sturman (1997), a “case study is a general term for the exploration of an individual, group or phenomenon” (p. 61). As I conducted this multiple case study over the course of 3 weeks, I participated in direct and participant observations. Furthermore, I used the sex-script framework to clarify the invisible conversations held during and throughout the study. Each session (twice a week), I logged in-depth field notes documenting the space; how I personally related to the participant; the participants’ actions, reactions, and interactions; participants’ routines, rituals, rules, roles, and relationships; what I found intriguing, surprising, or disturbing; my code choices and their operational definitions; and tentative answers to my study’s research questions.

Definition of Terms

A thorough understanding of adolescent sexuality behavior, trends, patterns, and consequences is needed to inform parents, educators, and other adults working with youth. It is essential to understand key terms in carrying out this review. Please review the nomenclature.

Sex Education as a Prevention Strategy

Sex education has been a critically important but contentious issue for public health and policy in the United States for more than 4 decades (Hall, Sales, Komro, & Santelli, 2016). Nonmarital adolescent pregnancy has been a concern since the 1960s. Following 1981, the HIV/AIDS pandemic shaped the need for and acceptance of sex education. Between 1988 and 1995, with the extensive implementation of school- and community-based programs in the late 1980s and early 1990s, reception of sex education among adolescents improved significantly (Lindberg, Ku, & Sonenstein, 2000).

As part of the “welfare reform” in the late 1990s, abstinence only until marriage (AOUM) had been adopted as a unique approach to adolescent sexual and reproductive health by the U.S. government (Boonstra, 2009). Through a myriad of domestic and foreign-aid programs, AOUM was funded, with 49 of the 50 states accepting federal funding in the classroom to promote AOUM (Santelli et al., 2006). Since, extensive research has established AOUM’s complete lack of viability in reducing sexual-risk behaviors, delaying sexual initiation, or improving reproductive-health outcomes; programs have neither provided efficacious comprehensive sex education, nor increased condom and contraception use and decreased pregnancy rates (Chin et al., 2012). Recently, despite major advances in science, the application of a truly modern, sustainable, evidence-

based model of comprehensive sex education continues to be prevented by barriers to sociocultural, political, and systems that operate deeply across multiple levels of adolescent environments (Schalet et al., 2014).

During most of the 1990s and 2000s, abstinence-only sex education was the most funded curriculum in the United States (Boonstra, 2009), although this type of education did not have a positive impact or increased efficacy over the years (Santelli et al., 2006). The Trump administration moved to reverse significant previous progress on sexuality education in K–12 schools in the United States. The Trump administration initially tried to cut \$200 million from the Teen Pregnancy Prevention Programs (TPPPs) of the Obama administration, causing funding to end in June 2018 instead of the June 2020 original end date. Title V abstinence-only funding received \$50 million level funding through the 2015 fiscal year and not only did the program extend for 2 years in advance of fiscal year 2016, it received a 50% increase. President Trump’s 2019 budget allocates \$75 million for abstinence-only programs. In the funding announcement, the Trump administration announced two tiers of funds for the TPPP.

In the first instance, grantees would have to follow one of two abstinence programs to receive funding. One of the programs uses a *sexual-risk reduction model*, designed to reduce sexual-risk behaviors. The other program uses a sexual-risk avoidance model, which teaches teens to avoid sex completely. Project literature clearly communicated that teen sex is a risky behavior with physical consequences of pregnancy and STIs, as well as sociological, economic, and other related risks. The funding announcement reads, “Both risk avoidance and risk reduction approaches can and should include skills associated with

helping youth delay sex as well as skills to help those youth already engaged in sexual risk to return toward risk-free choices in the future” (Heisman, 2018, para. 8).

Abstinence-education advocates argue that teaching abstinence-only programs will delay the first sexual encounter of teenagers and reduce the number of partners they have, resulting in lower rates of teen pregnancy and STIs. Moreover, although some have documented negative impacts on pregnancy and birth rates, no strong evidence supports abstinence-only programs in impacting adolescent sexual behavior (Kim & Rector, 2010).

Researchers show young people lack skills on core sexual-health information that leads to a healthy life. Only 14% of middle schools and 38% of high schools in the United States cover all 19 subjects identified as critical sex-education topics by the CDC (Brener et al., 2017). No evidence from a wide range of research provides sexual and reproductive-health information and education to adolescents, resulting in increased sexual risk (Bruce, 2018).

The Significance of Sex-Education Curriculum

One research study that examined trends from 2006 to 2013 demonstrated that comprehensive sex-education approaches include information on condoms, contraception, and abstinence; delayed sexual activity; and effective condom and contraceptive use when young people become sexually active (Lindberg & Maddow-Zimet, 2012). Health and medical organizations, educators, students, and parents agree that youth should receive extensive sex education (Cox & Jones, 2015). SIECUS (Sexuality Information and Education Council of the United States) defines comprehensive sex education as “age-appropriate, medically-accurate information on a broad set of topics related to sexuality,” but has no dedicated federal-funding stream. Future of Sex Education (FUSE) is a national

nonprofit organization that advocates sexuality as a natural and healthy part of life. Since 1964, FUSE has defended the right to accurate and comprehensive information on sexuality, education, and related health services for all people. A review of abstinence-only programs in the *Journal of Adolescent Health* in 2017 called them “scientifically and ethically problematic” (Santelli et al., 2017, abstract). The 13 authors of the review, each adolescent-sexuality-research experts, argued that young people need access to precise and comprehensive information on sexual health to protect themselves (Santelli et al., 2017).

Providing multiple sex-education opportunities for adolescents is critical because the content of sex education affects young people’s experiences and understanding of sex, gender, relationships, and behaviors that affect their health and quality of life. FUSE (2016) has been the only national organization that promotes “comprehensive” sex education. Its creation of *Guidelines for Comprehensive Sex Education* serves as a framework for school districts to implement comprehensive programs for sex education, starting as early as kindergarten (Irvine, 2002). Incorporating sex education in different realms aligns with student engagement and increases the importance of understanding sexual health (FUSE, 2016).

Sex-education programs vary widely across the United States; however, all 50 States are involved in public school sex education for children. According to the National Conference of State Legislatures,

- 24 states and the District of Columbia require public schools to teach sex education (21 of which mandate sex education and HIV education).
- 33 states and the District of Columbia require students to receive instruction about HIV/AIDS.

- 20 states require that, if provided, sex or HIV education must be medically, factually, or technically accurate. State definitions of “medically accurate” vary from requiring that the department of health review curriculum for accuracy to mandating that curriculum be based on information from “published authorities upon which medical professionals rely.” (2019, para. 5)

Although nearly every state has some guidance on how and when to teach sex education, decisions are often left to individual school districts.

The Significance of Sports and Youth Risk Behaviors (Sex Behaviors)

Sports is one of the most popular activities, in and outside of school, among children (Felfe, Lechner, & Steinmayr, 2016). Sports is a vehicle for sexual activity among adolescents. When youth reach the age of adolescence, their bodies reach puberty.

Intervention and prevention programs commonly use commendable approaches to increase self-esteem and educate youth, especially girls, about sexuality and its concerns; however, they overlook the possibility that certain structured activities for youth may reduce sexual activity (K. E. Miller, Sabo, Farrell, Barnes, & Melnick, 1998).

Playing sports, especially for girls, is one adolescent activity that may reduce sexual behavior among adolescents (K. E. Miller et al., 1998). In 1971, one in 27 girls engaged in high school athletics; however, currently 43.4 % now account for all high school athletes. One study from Sabo, Farrell, Melnick, Barnes, and Miller (1997) found engagement in sports leads to less sexual activity and lower pregnancy rates among western New York high school girls. Little research draws intersectionality sports; sex education in sports warrants analysis.

Organization of the Study

Given the convergence between my social character and those of the study population, I was be extremely careful to address potential moral concerns and maintain my obligation to the population of interest. In this study, using consent forms, my moral commitments rest decisively in ensuring the protection of participant. Following this qualitative case study will continue with a literature review in Chapter 2, which focuses on the literature review on the intersectionality of sports, youth, and sex education. Chapter 3 presents the research questions and describes in depth the qualitative research methodology used in the dissertation. Chapter 4 provides extensive narrative information from my participant, primarily in her own words. The study concludes in chapter 5 with a summary of chapter content, a discussion of outcomes, and recommendations for future research.

CHAPTER 2

LITERATURE REVIEW

The purpose of a literature review is to identify the extant published research regarding the role of organized sports in sex education curricula for youth in the United States. I conducted this review to provide background information, establish importance, demonstrate familiarity, and create space for what I hypothesize through further research. To make the literature review as effective as possible, I created a matrix detailing each article. This framework provided me with a visual representation of the articles, allowing for organization of the authors/titles/journals, years of publication, purpose, variables, number of participants, participant characteristics, sample design, source of an instrument, and comments.

Sports in Sex Education

How sports (specifically coaches) serve as a medium for sex education for youth clearly lacks understanding. Chapter 2 provides a review of literature relevant to key concepts in sport and sex education. The purpose of the present study was to explore the lived experiences of coaches of female youth sports teams, how coaches handled the “talk,” and to understand the invisible conversations of these players, from coaches’ perspectives, examining the role of sports as a medium through which youth informally receive sex education. Although researchers have not thoroughly examined how the two intersect, I worked to examine the literature on sex education as the main component. I chose to perform a scoping review because scoping reviews are similar to systematic

reviews in that they have a set of standards to be followed, but different from systematic reviews in that they address a broad question.

The focus of the review was to address an exploratory research question aimed at mapping key concepts, types of evidence, and gaps in research related to a defined area or field (as in Arksey & O'Malley, 2005). Scoping studies

Aim to map rapidly the key concepts underpinning a research area and the main sources and types of evidence available, and can be undertaken as stand-alone projects in their own right, especially where an area is complex or has not been reviewed comprehensively before. (Mays, Roberts, & Popay, 2001, as cited in Arksey & O'Malley, 2005, p. 21)

Database Search

I completed the scoping review of literature across two databases: SPORTDiscus (EBSCOhost) and Academic Ultimate. The keywords used for the initial search included *coaches (athletics), African American coaches (athletics), assistant coaches (athletics), baseball coaches, basketball coaches, boxing trainers, Catholic coaches, college athletic coaches, cricket coaches, diving coaches, fencing coaches, football coaches, gay coaches, golf coaches, gymnastics coaches, hockey coaches, hurling coaches, ice dancing coaches, lacrosse coaches, LGBT coaches (athletics), rowing coaches, rugby football coaches, skating coaches, ski coaches, soccer coaches, springboard coaches, swimming coaches, tennis coaches, track & field coaches, volleyball coaches, water polo coaches, women coaches, wrestling coaches, and sex education*. Given the specific research question, “How does sports (specifically how do coaches) serve as a medium by which youth informally receive sex education?” I screened all articles for relevance.

Inclusionary/Exclusionary Criteria

Exclusionary criteria for the title and abstract screening were (a) Is this article within the scope of this study? (b) Is the population between the ages of 13 and 17 years of age? (c) Was the study completed in the United States? and (d) Was the study written in English? If an article failed to meet any of these criteria, I excluded it.

Screening of Articles

I removed 776 articles because they were duplicates, leaving $n = 22$ for a three-level screening process using inclusionary and exclusionary criteria. After title screening, $n = 13$ articles moved to abstract screening using the same criteria. During the abstract screening, I removed $n = 10$ articles. The remaining three articles passed to the full-text screening. I added an additional screening criterion to facilitate the full-text screening process: (e) Is the text of the study available? This additional criterion was added because some articles were unavailable due to broken links. I excluded two articles in the full-text screening, leaving $n = 1$ article to be included in the final sample. Because the original sample was so small, I returned to EBSCOhost to see if additional articles would emerge if I opened the search to other databases such as Cumulative Index of Nursing and Allied Health Literature (CINAHL) Completion, Education Resources Information Center (ERIC), and PsycINFO, where I found 162 articles; 79 after limiting the search to academic journals, and 52 after removing duplicates. This exhaustive review produced 34 new articles that I retained and added to my matrix. I then went back to the original set of literature found after duplicates were excluded (22) and added those to the matrix as well, leaving 57 for the final matrix. For the literature review, I thought it would be beneficial to review all articles returned, as I wanted to review intervention studies. I focused on

coaches and expanded the search to other countries. I also expanded the columns in my matrix to capture articles related to sex education. I hope this study will begin to address the current gap in the literature of sex education and sports.

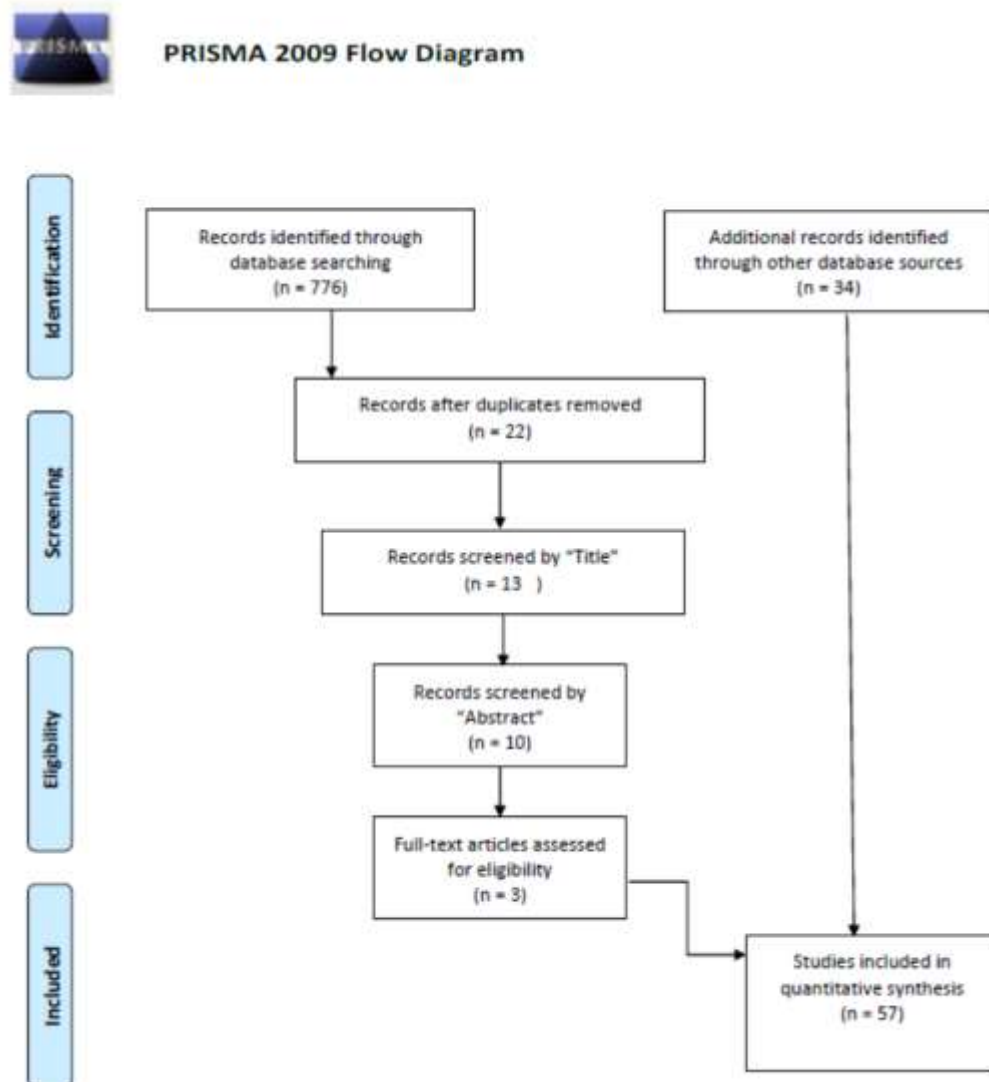


Figure 1. Search and selection of articles.

Note. From “Preferred Reporting Items for Systematic Reviews and Meta-Analyses: The PRISMA Statement,” by D. Moher, A. Liberati, J. Tetzlaff, & D. G. Altman, 2009, *PLoS Med*, 6(7), Art. e1000097, doi:10.1371/journal.pmed1000097.

The scoping literature was conducted to gather as much information as possible and to map the results. The review of literature was followed by evaluating each article, based on the following parameters used by Delissaint and McKyer (2008) and shown in Table 1.

Table 1

Theory Utilization Scoring Scheme

Score Criteria	
3	Clear identification/operationalization of theory/constructs used.
2	Use of theory, but inferred (not clearly identified).
1	Some evidence of use of theory/constructs.
0	No evidence of theoretical basis driving the research.

Results: Scores of Studies and Theoretical Framework

Table 2 outlines each scoring category and how many articles correspond with each category. Of the articles, approximately four revealed a clear identification of theory or constructs and how they were used. Of the articles, 48 received a score of “0” (i.e., no evidence emerged of theoretical basis driving the research). Two of the 57 articles received a score of “1,” indicating the article provided some evidence of theory and use of constructs. Three articles received a score of “2,” which means the authors used theory but did not clearly identify it.

Table 2

Article Scores and Usage of Theoretical Framework or Constructs

	N	Score
Clear identification/operationalization of theory/constructs used.	4	3
Use of Theory, but inferred (not clearly identified).	3	2
Some evidence of use of theory/constructs.	2	1
No evidence of theoretical basis driving the research.	48	0

To conclude, the remaining four articles all received a score of a “3,” indicating that the article clearly identified and operationalized the theory or constructs used. The theory and constructs used in the reviewed articles were operationalized through surveys, interviews, archives, questionnaires, and randomized control trials. The full version of the matrix (see supplement document) detailing the literature review shows the information in extant literature, illustrates the dearth of literature, and displays literature that requires further inspection.

Measure of Consistency

Reliability is typically assessed when searching for consistency. Reliability describes how the performance of a universal measure (or of any evaluation instrument) has been comparable or consistent over time and between raters (Saliva & Ysseldyke, 2004). Reliability requires reliability among raters. In this study, reliability relates to the universal test result relationship. A second coder independently reviewed a sample of 10 (17%) articles to calculate for interrater reliability. Any disagreement between coders was resolved by discussion to achieve 100% agreement.

Existing Literature

Sports serve as a medium in which adolescents learn important life values of camaraderie, teamwork, discipline, and diligence. Parents and other significant family members play a pivotal role in the life of student athletes. Although peers are instrumental in shaping the experiences of adolescents in sports, coaches often serve as role models who shape ideas of personal identity, values, and life skills. Adolescents can use these skills from their time in sport-related activities toward other facets of their lives (Gould, Chung, Smith, & White, 2006). Coaches play a fundamental role in helping adolescents navigate the challenges of race, gender, class, sexuality, and sexual orientation as they move from adolescence to adulthood. Scholars have pointed to the need to be cognizant of how race, gender, and class dynamics impact student athletes' sense of belonging in their educational communities and greater society. However, an even greater need is to discuss the role sports can play in shaping the sexual attitudes and health outcomes of students as they mature into adulthood (Faurie, Pointer, & Raymond, 2004; Lalumiere, Chalmers, Quisley, & Seto, 1996). Consequently, given the prevalence of sports in shaping the sexual attitudes and practices in the lives of adolescents, the central argument of this dissertation is that a need persists to develop sexual-education curriculum. Adolescents spend a significant amount of time in sport-related activities that shape their personal identities; the development of a personal identity intersects with youth development in sports and best health practices. I argue youth development must include philosophies that help students develop healthy sexual practices. Given the representation of sexual-harassment claims in sports, a greater need exists to protect and educate adolescents about sexual health and

outcomes as a vulnerable population surrounded by adults who may use their power to abuse their power.

Currently, scholars have largely focused on attempting to develop an awareness of the discrepancy between the need to adequately reinforce sexual-harassment policies while training coaches to be effective purveyors of sexual-harassment misconduct rules to athletes and their staff. Coaches maintain a power dynamic with athletes. Yet, the approach to developing curriculum that intersects at youth development in sports is an undertheorized aspect of literature in youth's sports and discourse on sexual education. Sexual education can help students navigate sexual attitudes and health. For example, under Title IX, sexual harassment cases of female athletes by male coaches has been a prevalent issue in the study of sexual-harassment cases (Frank, 2008; Wolohan, 1995; Wolohan & Mathes, 1996). Researchers suggested a great need to study the different male coaching personalities that might be prone to sexually harass female athletes. The goal is to create greater awareness of sexual harassment, as most sexual harassment cases are underreported or do not progress to criminal cases (Fasting & Brackenridge, 2009). This underreporting of sexual harassment belies the reality and frequency in which sexual harassment occurs. Also, underreporting silences students' ability to report cases when criminality is used as the sole criteria for reporting sexual harassment (Fasting, Chroni, & Knorre, 2014). Similarly, researchers suggest the power dynamics and sex roles between male coaches and female athletes often replicate the larger society's assertion of male dominance over female bodies, thereby necessitating a need to alert male coaches to be aware of their "communication style, postures, gestures and group management techniques that can be

improved with an understanding of sexual harassment scripts” (Fasting & Brackenridge, 2009, p. 31).

The growing report of sexual harassment is a concern for the need to better protect the health and psychological needs of students and coaches. The prevalence of female sexual harassment in educational settings, Oglesby and Sabo (1996) argued, “impairs a student athlete’s own access to educational resources and right to enjoy a healthy athletic experience” (p. 4). Simultaneously, Oglesby, and Sabo argued coaches are

sometimes manipulated by administrative demands, budget constraints, or media scrutiny. ... They may feel isolated from their faculty peers, since they spend so many long hours among students in the gym. This combination of privilege and social isolation can increase one’s vulnerability to relationships that stray outside the bounds of professional ethics. (p. 4)

Although researchers recommended adopting policies on sexual harassment, the literature lacks development of an effective curriculum and interventions into coaches’ behavior. For example, researchers suggested that although male coaches working with adolescent male athletes might see themselves as having a positive impact on male students, these “coaches lack education in gender-based sexual aggression, endorse rape myths, minimize the problem of male sexual aggression, and are resistant to being engaged in sexual aggression prevention” (Lyndon, Duffy, Smith, & White, 2011, p. 383).

Researchers also suggested that, given the heteronormative norms of school physical education and sports programs, these sites can often be places where

heterosexism, homophobia, and heteronormativity prevail most vehemently. With the attention given to the body and its inherent physicality, school physical

education and sport programs promote a culture in which heterosexuality is not only normal and compulsory, but where heterosexuality serves as a standard bearer for the ideal boy, girl, masculine and feminine. The result is that physical education, teachers and coaches often play key roles in the subjugation of gay and lesbian youth- whether knowingly or not. (McCaughtry, Dillon, Jones, & Smigell, 2005, p. 426)

This concern however, is not solely related to coaches; researchers equally report that teachers are often ill-equipped to implement sex-education curriculum that can be helpful to students, even after receiving training on youth sexual culture. Schutte, Meijer, Paulussen, Van Empele, and Kok (2018) argued that, for school-based sex education programs,

Providing support before implementation in the form of training often equips teachers with skills for correct implementation but this is not enough. It remains important to provide teachers with more personal assistance and ongoing support and consultation during the process of putting an innovation into practice.

Currently, this support is limited to providing practical support in the form of teacher manuals with practical information on the content of the lessons and on how to deliver such lessons. However, more in depth coaching focusing on determinants of such as self-efficacy and social support to enhance completeness and fidelity is lacking. (p. 5)

Although classes seem to be logical places where youth in schools can learn about sexual education, teachers' attitudes about implementing these programs often come with discrepancies in ideological beliefs of teaching human-sexuality-education courses.

Levenson-Gingiss, Hamilton (1989) conducted a study with 47 teachers who taught at 27 middle schools in Texas. The researchers found that 59.6% of teachers had a bachelor's degree, 34% a master's, 6.4% a doctorate. The majority, 72.3%, majored in physical education with the remaining 27.7% having majored in health and physical education. Results showed "teachers were concerned about adaptations they had to make in their personal attitudes to teach human sexuality education; they also had to adjust to the new routine of teaching an academic subject in a [middle] classroom setting" (p. 50).

The inability of teachers to be purveyors of sexual education, even when they have taken course work or majored in health and physical education, adds to the alarming reports of teacher–student sexual impropriety. Teachers report not being aware of "laws of the age of consent, statutory rape, or child seduction" (Rodriguez, 2014, p. 1). This raises concerns not only of the vulnerability of adolescents in these dynamics with adults but also intrapeer dynamics about how students discuss knowledge about sexual practices (Foster, 1987).

Moreover, additional questions need to be asked about where students gain knowledge about sexual health and sexual education, especially given the reality that they are sexually active and may not always engage in best sexual practices. For example, researchers argued,

In the United States, youth carry a disproportionate share of the burden of sexually transmitted diseases, with rates of chlamydia and gonorrhea highest among those between ages 15 and 24. Likewise, though pregnancy rates among US youth have been declining, they still remain among the highest among industrialized countries. (Looiser, Doll, Lepar, Ward & Gamble, & Dittus, 2016, p. 595)

Given the multivalent issue of sexual education, harassment, and abuse that occurs in education and sports settings, researchers have called for coaches and teachers to be trained in better practices of reporting abuse and harassment (Nurse, 2018).

Yet the literature has failed to call for interventions to address the sexual experiences of youth and how they come to understand their emotional-, psychological-, and physical-developmental needs. Under Title IX, the salience of circumventing power dynamics of adults in youth sports has dominated the literature about sexual harassment and sexual education. Although dynamics in relationships is an important concern, I argue that the focus should be on how to better help youth center their concerns about their growing emotional, physical, sexual, and psychological needs.

Sports as a medium of imparting cultural values, notions of body health, and discipline provides an important outlet for youth to develop healthy physical, emotional, and psychological practices. However, sports purveyors need to factor in how sports can be a safe place to explore sexual education and healthy sexual practices by creating curriculum that centers on youth experiences. The goal is to create competencies in coaches to better facilitate knowledge and discourse about healthy sexual practices.

The literature reviewed above provides insights into the intersectionality of sport and sex education. More data are needed to bridge existing knowledge gaps and improve information on and about sex education and sports. The lack of literature requires discussion of what can be done to address such patterns in sports. This study aimed to fill this gap by reporting on solutions offered by a sample of one coach of teenage females from Texas. Chapter 3 describes the design of the research for this study.

CHAPTER 3

METHODOLOGY

For this research project, I used a qualitative exploratory approach to conduct a multiple case study with coaches of female sports teams. According to Creswell and Poth (2018),

Qualitative research begins with assumptions and the use of interpretive/theoretical frameworks that inform the study of research problems of addressing the meaning of individuals or groups ascribe to a social or human problem. To study this problem, qualitative researchers use an emerging qualitative approach to inquiry, the collection of data in a natural setting sensitive to the people and places under the study, and data analysis both inductive and deductive and establishes patterns or themes. (pp. 42–43)

The nature of this single-case-study method is to answer *how* and *why* questions in research (i.e., exploratory case studies) or to assume expected characteristics (i.e., descriptive case studies; Yin, 2013). Case study method allows a researcher to thoroughly inspect the data within a specific context. Often cases, a case study method chooses to study subjects within a tiny geographic region or a very restricted amount of people. Case studies examine and explore modern real-life phenomena in their real nature through a thorough contextual assessment of limited number of events or circumstances, and their interactions.

According to Yin (2003), “if the researcher only wants to study one single thing (for example a person from a specific group) or a single group (for example a group of

people), a single case study is the best choice”. The case study approach has five components: the questions, proposals reflecting on a theoretical problem, the analytical units of the studio, the logic of linking of the information to the proposals and the criteria for the interpretation of results (the incident, entity, or people observed in the study issues) In the design and behavior of a case study Yin given an exceptionally extensive and systemic overview. The use of a case-study methodology was appropriate for this research study because the research questions were explanatory, exploratory, and focused on one particular case: coaches of one female sports team in East Central, Texas. In this single case study, I examined the role of sports as a medium through which youth informally receive sex education. Additionally, I sought to determine if Black-feminist-thought archetypes framed informal conversations about sex.

It was incumbent upon me to ensure that the case study was right strategy for this study. The intention of this study was to articulate how sex education, sports, and youth intersect. This case study approach serves my constructivist research paradigm, using informative techniques by Yin. It is my goal to provide understanding to a complex situation.

To answer the research questions, I used several methods detailed in this chapter. According to Yin (1994), a case study is an empirical inquiry that “investigates a contemporary phenomenon within its real life context, especially when—the boundaries between phenomenon and context are not clearly evident” (p. 13). Case studies are therefore a valuable way to view the world (Rowley, 2002, p. 18). However, it is important not to confuse case studies with ethnographic and other research paradigms that are strictly qualitative (Rowley, 2002). A case study can build on any combination of quantitative and

qualitative approaches. Researchers typically use multiple data sources such as direct detailed observations, interviews, and documents. Case studies may also include individual or multiple cases (Rowley, 2002). The qualitative researcher collects data themselves by examining documents, observing behavior, and interviewing the participant with open-ended questions designed by the researcher (Creswell & Poth, 2018). I used these strategies for this single-case-study design and data analysis. I applied the sexual script of the development framework by Simon and Gagnon (1984, 1986, 1987, as cited in Stephens & Phillips, 2005) to the design and analysis of this case study and, in particular, contextual and individual factors guided the ways I approached the design, data collection, analysis, and writing of this study.

Research Question

The questions (see Appendix A) asked in this study connected to the experience of each participant in the study. Following are the research questions:

1. Do sports as a medium by which youth informally receive sex education?
2. What does existing literature say about informal conversations on sex education?
3. How do Black feminist archetypes frame informal conversations about sex education?

Selection of Participant

I began with face-to-face recruitment followed by the snowball technique in which potential or existing participants recruit future participants among their acquaintances. The criteria for participation included 18 years or older, self-identified youth coach (of students aged 13–17 year), coach of an all-girls team, and English speaking. I distributed a flyer

(see Appendix B) asking potential participants if they would consider taking part in the study. When potential participants responded, I used a brief screening instrument to discern if they met the criteria; shortly thereafter, I established an interview date and time with them. Before the initial interview with the participant, I provided the consent form (see Appendix C) and a demographic form (see Appendix D).

Procedure

Prior to the collection of any data, I completed the Institutional Review Board (IRB) application through the Division of Research. This application included submission of Appendix A, the recruitment script, Appendix B, the study flyer, Appendix C, the informed-consent form, Appendix D, the demographic questionnaire, and Appendix E, the interview questions. Once the application received approval from the IRB, I located the participant, establish times, and interviewed each participant. I selected and contacted eligible participants using the snowball technique. Before being selected, I screened each potential participant to determine appropriateness for the study. The participant then had an opportunity to ask additional questions regarding the study, prior to completing the consent form and the demographic questionnaire. I informed participant of the minimal risks and benefits of the research, along with the voluntary nature of their participation.

Study participant received an overview of the study at the beginning of the interview, and I requested permission to audio record the interviews. The interview began by asking the participant how they became involved in coaching, followed by the remaining protocol questions. During and following each interview, I recorded written notes to recount interview details. Each participant received, reviewed, and signed the informed-consent form prior to the start of the interview. Following the interviews, I

conducted direct observations and participant observations twice a week for 4 weeks at the respective practice and game locations. To ensure the safety and protection of participants, I used the following tenets to guarantee their rights: (a) the IRB at Texas A&M University reviewed and approved the design of this study prior to the start of recruitment for interviews, (b) I informed participants about all data-collection procedures, and (c) after the interview, I e-mailed a copy of the transcript to participants for clarification.

The demographic questionnaire built a profile of each participant. I assigned a unique alphanumeric code to each participant to guarantee confidentiality. After I gather the data, I masked the unique alphanumeric code with the use of pseudonyms to ensure all identifying information remains confidential. I informed participants that the length of the interview would be between 30 and 60 minutes and the interview questions focus on their participation. I conducted participant observations twice a week for 4 weeks during this case study. Yin (2013) argued,

The case study is preferred in examining contemporary events, but when the relevant behaviors cannot be manipulated. The case study relies on many of the same techniques as a history, but it adds two sources of evidence not usually included in the historian repertoire: direct observation and systematic interviewing. Again, although case studies and histories can overlap, the case study's unique strength is its ability to deal with a full variety of evidence—documents, artifacts, interviews, and observations—beyond what might be available in the conventional historical study. (p. 8)

Participant observations took place at various locations including Jimbo Athletic and Recreational Complex, Houston Skyline, and the Dallas Convention Center before,

during, and after each practice, for 60 minutes each session. Time spent during participant observations involved field notes, in hopes of obtaining meaning to aid in the analysis.

Data Collection

Multiple sources of evidence allow for data triangulation and the development of converging lines of inquiry. Yin (2009) argued that any case study findings are “likely to be more convincing and accurate if [they] are based on several different sources of information” (p. 116). I conducted a pilot interview with a family friend who is the coach of an all-girls basketball team to ensure I was collecting the correct information.

The case study was the most appropriate method to address the research objectives/questions for this study, as a case study focuses on describing the case and then assigns the researcher a thorough understanding of the case. Researchers usually collect several forms of data, rather than relying on a single source of data. Researchers then analyze and organize the data into categories that encompass all the data (Creswell & Poth, 2018, p. 43). The collection of data included three sources of information: (a) coach-participant interviews, (b) site observations, and (c) artifact review. In this single case study, semistructured interviews were the tool of data collection. Free-flowing conversations characterized the semistructured interviews.

Researchers design unstructured interview protocols for semistructured interviews to be used to interview participants (Morse & Richards, 2002). Such protocols may consist of open-ended questions and probes used to clarify the questions of the interview (Morse & Richards, 2002). Interviewers do not structurally and strictly follow the protocol; rather, they try to create a conversation with the interviewee, including them in the process of knowledge building (S. R. Jones, Torres, & Arminio, 2014). The semistructured approach

was best suited for this case, compared to other interview approaches, as participants had the freedom and space to define their experiences and ideas clearly. The goal of this study was to explore whether sports serve as a medium by which youth informally receive sex education, what invisible conversations take place among players, and stereotypes of girls of color, as experienced by coaches of an all-girls team.

A researcher's social relations and personal contacts are key resources to leverage and improve recruitment efforts of participants. Therefore, I chose to elicit names for recruitment from family members, friends, casual acquaintances, and work colleagues. In asking my contacts for help with recruitment, I briefly described the study and provided a recruitment flier so they could decide if they could or would support my recruitment efforts. I also used my social-media accounts (i.e., Twitter and Facebook) to distribute the flyer.

Data Analysis

Data-analysis processes are not unique in size but must be tailored to the unique needs and nuances of a study (Huberman & Miles, 1994). This section discusses the data-analysis processes to be used in this study. In analyzing the data collected by reviewing program documents, I first developed a formal system to synthesize and organize the data, based on data type. For example, for the document review, I developed a synopsis or summary of each document including its overall purpose, how it was used, and whether it was disseminated to other program participants. Likewise, I first analyzed interview data through memoranda and field notes. I developed codes to help group and process data. Coding may show coherence and nuances in programs. I created the codes using the research questions and tools from the conceptual model of this study. While coding the

data, I consistently reviewed and refined the codes for analysis. Last, I formulated a final group of codes and emerging themes to contribute to triangulation and to generally discuss the findings concerning the research questions (S. R. Jones et al., 2014; Luker, 2008).

I established trustworthiness through the use of data triangulation: “Triangulation is the display of multiple, refracted realities simultaneously” (Denzin & Lincoln, 2011, p. 5). I used participant observation and interviews to accurately describe the various meanings and realities of the experiences of individual coaches about sex education and invisible conversations among adolescents. I applied field-note excerpts in hopes that they would help deliver first-hand experiences. Another doctoral student and I analyzed and interpreted the data to appropriately establish trustworthiness. Multiple sources converged to analyze, draw conclusions, and enhance the validity of this case.

In the development and review of the themes for this study, I used triangulation. Triangulation was useful in analyzing the wide range of data in this study and in digesting the data to address the research questions. I used the following techniques during the data-analysis phase to establish additional levels of trustworthiness for this study: member checks and recognizing and attending to personal misconceptions that may have obstructed my view.

Unit of Analysis

According to Yin (2009), “as a general guide, your tentative definition of the unit of analysis (which is the same as the definition of the ‘case’) is related to the way you have defined your initial research questions” (p. 31). The unit of analysis for this case study was one coach. The setting for the participant took place at Jimbo Fisher Athletic & Recreation Complex, centrally located in Cummings, Texas. The 100,000-square-foot Anderson

Athletic and Recreation complex houses an aquatic center with an eight-lane pool and a diving area, a 2,000-seat arena for basketball and volleyball, a field house with a 200-meter track, and offers field rentals for team training/practices, corporate events, group gatherings, and birthday parties. Anderson Athletic & Recreation Complex developmental leagues cater to 7–12 year-old children and the club provides opportunities for divisions for 10–18 year olds. Data collection took place between April 19, 2019 and May 10, 2019.

The concept of sex education is readily sought; however, integration of Black feminist thought is unique in centering on Black women's realities. Due to the nature of the interview questions employed, the unit of analysis was one Black female coach. Semistructured interviews characterized free-flowing conversation. To create a semistructured interview, researchers design unstructured interview protocols to be used with interview participants. These protocols may consist of open-ended questions and probes used to clarify questions for the interview (Morse & Richards, 2002).

Positionality Statement: About the Researcher

Denzin (1989) argued, “interpretive research begins and ends with the biography and self of the researcher” (p. 12). In August of 1998, I became the oldest sister of two girls. As a young girl, sports entered my life when I needed structure and stability. I could see that my younger sisters needed the same structure and stability, as they began to explore adolescent sexuality. I was not surprised by their curiosity; however, I was surprised by their behavior. Sex education was offered for a quarter of a semester during their high school term; nevertheless, I question its success. Upon completion of my master's degree in Public Health, I accepted a position with the Mississippi State Department of Health as the state's School Health Coordinator. I was charged with

monitoring and assessing characteristics of school health education: physical education, physical activity, and sex education.

During this time, I became privy to sex education in the classroom, and one of my two sisters became pregnant. She stated, “had I stayed in sports, I wouldn’t be with child.” It was then that I was drawn to sexual health and what role sports play in prevention. I realized that many people express appreciation for the unique role sports can play in providing sex education. However, coaches and parents may not have considered the counterinfluence of the highly sexualized stereotypes of athletes; my personal experience with sports and sex education is layered and multifaceted. My experience led to a personal desire to examine the various levels and interactions between and among coaches and players who learn and operate in sports. My experience has enabled me to see sports in a variety of ways. I have observed and experienced the nuances, problems, challenges, limitations, and characteristics of sports and the different ways in which they function.

Furthermore, during the literature review, I realized little literature relates to coaches’ (specifically female coaches’) perspective on the intersectionality of sex education, sports, and youth. I reflected back to my younger days when I played basketball and had a Black female coach with whom I shared very impressionable moments and lessons that aided in my sexual experiences. More importantly, no literature described Black female coaches. I felt compelled to seek a participant who would speak to the lived experiences that could answer the research subquestion. To conclude, of the 1,000 independent school districts, 94% opted for abstinence-only messages for their sex-education curricula.

CHAPTER 4

RESULTS

The main purpose of this qualitative, descriptive single-case study was to explore the experiences of a coach in a southern state to understand how this individual perceived sex education in schools and sports, and to navigate how they intersect, given the current state of sex-education curriculum in Texas independent school districts, and the number of high school athletes in these school districts. The National Federation of State High School Associations reported 824,619 high school students participated in high school sports in school year 2017–2018; 332,268 of those athletes were female students. Of the 1,000 independent school districts across the State of Texas, 95% opted for abstinence-only messages.

It was important to capture the stories, experiences, and perceptions of a coach of an all-female sports teams. The following questions guided this study:

1. How do sports (specifically coaches) serve as a medium by which youth informally receive sex education?
2. What does the extant literature reveal about coaches' roles in sex-education programs integrated into organized youth sports?
3. What are coaches' experiences and perspectives related to the provision of sex education to youth?
4. How do *Black feminist thought archetypes* frame informal conversations about sex?

The material was organized to represent major nodes discovered in the analysis using NVivo. NVivo is the most used qualitative and mixed-methods data-analysis software tool by

academics and professional researchers globally. The analysis of these research questions yielded five core themes.

Sample

A Black female coach of an all-girls basketball team participated in the study. The participant was from a small town in Texas and has been in all roles surrounding basketball from playing and referring to being a parent of a female basketball player, and now coaching. To maintain confidentiality, I labeled the participant with a number and her initials, based on her last and first name; the participant requested I provide a pseudonym to protect her identity and privacy. In this dissertation, I reference the coach by the pseudonym. I used this pseudonym, Wanda Kaiser, throughout the presentation of results to maintain privacy of the participant. Below is the demographic of the Wanda Kaiser who volunteered for this study.

Demographic of Wanda Kaiser

Wanda remains vigorous in her late 30s and is a loving mother and wife. Standing on a petite frame, she's a charming Black woman with a witty and loving personality. She is the owner of Jimbo Athletic and Recreational complex¹ located in rural Texas. Specializing in football, baseball, and softball training, she prides herself on delivering a quality experience to her clients. She spends the majority of her time running the facility and caring for her household. A native of Texas, Wanda has always found athletics to be a sanctuary for youth development and a way to build character. An exceptional basketball player in high school, Wanda's career file included all-district, all-state, and conference lead in assists.

¹This information has been changed to protect the identity of the participant.

Data Collection

The interview with Wanda comprised open-ended questions conducted person-to-person (see Appendix E). I also took observation notes (memoranda). Glaser (1978) implored researchers to consider writing memoranda a priority to ensure retention of ideas that may otherwise be lost. Wanda participated in the semistructured interview. The interview questions were based on informal conversations, such as peer-to-peer conversations on sex and sexuality, and coach-to-player conversations.

The interview questions were crafted to answer the research questions. The formal interview with Wanda was scheduled during an introductory phone call and the interview took place in Wanda's home. At the end of the scheduled interview with Wanda, I informed her that if she had anything to add, she could contact me. After I transcribed and e-mailed the transcript to Wanda, I reiterated that if Wanda had any follow-up thoughts or clarification responses, she could include them in the verification e-mail. This process, member checking, supported accurate descriptions and interpretations of the phenomenon to enhance the rigor of this qualitative research (aligned with Lincoln & Guba, 1985).

The long interview is a way to see the categories and logic of the individual's mental world through which he or she views the world (McCracken, 1988, p. 9). This interview format employed a structure that allowed Wanda to speak in a personal way in her own voice. In this research, the interview structure allowed Wanda to make spontaneous comments, but if issues of interest were not discussed spontaneously, I prepared the interview questions to elicit more information. This structure enabled me to connect, correct, rephrase, and digress to the topics involved.

Data Analysis and Results

I documented responses to the interview questions using Microsoft Word, along with the questions. I uploaded the final answers to the interview questions to the data-analysis program, NVivo 12 Pro, which provided structure to the unstructured data. NVivo is a tool that organizes qualitative data and supports rigorous systematic analysis. I placed the questions under the appropriate headings to capture the essence of themes. I analyzed the data focusing on the coach's perspective of sex education in sports to determine if the sex-education curriculum should reside in sports.

Descriptive Findings

This section opens with background information regarding Wanda's upbringing in east central Texas, followed with a description of the participant selected for data-collection purposes. The rhetorical structure of this case study featured use of narrative to situate the study in a thick descriptive environment (Creswell, 1998; Patton, 2002). Narrative "creates a cosmos out of chaos" (Barusch, 2012, p. 2). Researchers rekindle the origins of the word because although its more recent roots are in the Latin language—*narrare*, means "to relate, explain, account ... make acquainted,"—the core stems from the Greek *gno*, "to know" (a life-long urge for most researchers to understand or "know" what is going on; Barusch, 2012, p. 2).

This qualitative case study built around one participant: Wanda Kaiser. Readers can learn from a case study through the narrative description of the researcher (Stake, 2005). The colorful description in a case study can produce an image: "a vivid portrait of good teaching can for instance become a prototype which can be used in teachers' education or for the teaching assessment" (Eisner, 1991, p. 199)

Wanda provided a story and perspective about her life, being born and raised in east central Texas. At the time of this study, Wanda was in her late 30s with six children of various ages. Married with a very supportive spouse, she is a coach who serves as a medium through which youth receive sex education. To explain the results, I divided her narrative into five sections: (a) origin of the coach, (b) role as a wife/mother, (c) role as a Black woman, (d) role as a coach and sex educator, and (f) thoughts regarding Black feminist thought archetypes and sexual-script framework that emerge in and throughout the text of sections preceding them. These sections correspond to elements of the primary research question.

Origin of the Coach

Wanda, born and raised in east central Texas, made friends easily. Her mother was a hard worker and taught Wanda and her siblings to work twice as hard as their counterparts to be successful. I believe these teachings came because Wanda's mother was in the military. When observing the role Black mothers play in shaping the Black family structure, Black feminist have often pointed out that, unlike their White counterparts, Black women in political discourse are often depicted as reproducing decadent values in Black children, given the matrilineal structure of the family. Hill Collins (1990) explained how the matriarch image is "central to interlocking systems of race, gender, and class oppression": Aligned with Hill Collins's insight, from a race and gender perspective, when the matriarchal archetype is applied to Black women, this rhetoric often allows the dominant group to blame Black women for the success or failure of Black children. Similarly, the intersection of class in the matriarchal archetype assumes that Black poverty is passed on intergenerationally via value transmission in families. As such, an elite White male standpoint suggests that Black children lack the attention and care allegedly lavished on White, middle-class children and that this deficiency seriously

retards Black children's achievement. Such a view diverts attention from the political and economic inequality affecting Black mothers and children and suggests that anyone can rise from poverty if he or she only received good values at home. (1990, p. 74)

The matriarch "symbolizes the mother figure in Black homes. Just as the mammy represents the 'good' Black mother, the matriarch symbolizes the 'bad' Black mother. Spending too much time away from home [the matriarch] ostensibly could not properly supervise [her] children" (Hill Collins, 2002, p. 75) "The matriarch is a working mother, overly aggressive, unfeminine, and emasculating, a failed mammy" (Hill Collins, 2002, p. 83). These notions of Black women as matriarchs has roots in slavery. Angela Davis, in *Women, Race, and Class*, citing Kenneth Stampp claimed,

The typical slave family was matriarchal in form, for the mother's role was far more important than the father's. In so far as the family did have significance, it involved responsibilities which traditionally belonged to women, such as cleaning house, preparing food, making clothes, and raising children. The husband was at most his wife's assistant, her companion and her sex partner. He was often thought of as her possession (Mary's Tom), as was the cabin in which they lived. (1981, p. 16)

Easily put, Wanda's mother fell into the matriarchal archetype. From the quotation below, she indicates her mother ensured she went to the best school, even though the family lived in government-subsidized housing. Wanda described how she came to play sports:

I was raised by a single mom who didn't get any type of assistance because my mom did choose to have a job. I mean she raised us on \$20,000 a year, you know. While she wanted to provide us with a lavish lifestyle, it just wasn't possible. As I grew older I began to develop a bad attitude due to some of the things I could not have and so my

mom put me in basketball to control my anger. Especially after she found out she was pregnant with my little brother, she wanted to make sure I still received the same attention, since I would no longer be the baby.

Some benefits from Wanda's mother placing her in basketball were that she developed greater self-control and more effective problem-solving skills. Growing up in a predominantly Black neighborhood, she witnessed street fights, block parties, and the hustle and bustle of the community, first-hand. As she grew older and became extremely good in basketball, she began to draw some parallels between the characteristics of some of her teammates, coaches, and opponents. Wanda recounted some less than fond memories from her basketball career:

For me, there are people I enjoy playing with and people I hate playing with. For instance, I remember these two sisters, Danielle and Monique. My mom walked in on them talking crap about how I'd come in and took their spot on the court and I was still a freshman while they were juniors. Oh boy, they didn't like that and neither did their parents (specifically their dad). Our coach at the time had to reason with the parents because they give big donations to the athletic club, which my mom could not afford to do. Now that I think of it, I wonder if they were paying for their girl's spots because they weren't that good. So not only did I have to beat my opponent, I had to beat my own teammates.

These relationships symbolically describe Wanda's worldviews, which seemed to be shaped by past and current experiences that were similar, as I describe later in the analysis. Wanda recalled one coach who she felt made her dislike the sport, because the coach relegated her to the bench rather than allowing her to play:

I started hating basketball when I was in the ninth grade because I had a coach [redacted] who still coaches at the city club. “Do you know [name]”? And she played at the collegiate level and she’s gay and I’ve always been outspoken and she benched me and I feel like I should never be benched like point blank because I’ve always been better than the girls on my team, and when she benched me, I said to another teammate, how that [dyke] going to bench me. And after that I got benched the entire summer and I just checked out.

Scholars in the field of women’s studies and African American studies, when analyzing the dominant stereotypes of Black women, have found four prevalent negative stereotypes; the promiscuous Jezebel, asexual Mammy, breeding Mama, and emasculating Matriarch (Hill Collins, 1990; Morton, 1991). These historical pathological assumptions of Black women have been antecedents for contemporary negative assumptions of Black women. Stephens and Few (2005) argued contemporary sexual scripts of Black women have developed scripts about Black women’s sexuality, linking sexual orientation to their socioeconomic position in society with even more sexually explicit sexual scripts: Diva, Gold Digger, Freak, Dyke, Gangsta, Bitch, Sister Savior, Earth Mother, and Baby Mama. Wanda had unknowingly situated her basketball coach into a particular script, the dyke. I understand that being benched can be embarrassing, especially if it occurs in the middle of a game or when one’s parents and peers are watching; however, I found this to be a potential learning opportunity. This was an excellent opportunity to develop her mental skills when she was assigned to the bench and forced to face adversity. One can be left with bitterness if they have the wrong mental approach.

As Wanda entered her sophomore year of high school, her experiences were increasingly negative. Ranked one of the top 100 players in the country and one of the top recruits in the state

of Texas, she had had enough of sports and earned an academic scholarship to Sam Houston University. However, one of the coaches from Sam Houston knew she was an excellent player and had been writing to her coach. Although the coach did not respond to the letters, soon after arriving on the campus of Sam Houston, she came across the women's head basketball coach who asked,

“Are you interested in walking on?” “No, I’m on an academic scholarship so I really have to keep my grades up! Besides, I’m working at the local recreation center back home to give back and they don’t have any female coaches right now, so I really don’t have the flexibility.”

Despite Wanda’s experiences in basketball, she found gratification in giving back to her local recreation center, and because the center had no female coaches, specifically no Black female coaches in this predominantly Black neighborhood, she felt even more compelled to coach. Her development as a coach came from observing aspects of her previous coaches who she liked and disliked. She wanted to make a lasting impression on the girls. “I don’t like labeling, but Black women are the lowest on the totem pole. ... Black women aren’t lazy, we just play the cards we’re dealt.” The stereotype of Black women being lazy has a long history, originating in slavery. Wanda’s mindset of working harder than her peers was to mitigate negative stereotypes in mainstream U.S. culture. Her fight to change this narrative is depicted in the following section.

Role as a Wife/Mother

Wanda met her husband during her junior year of high school and they had their first child in what should have been her first year after graduating college. However, she dropped out of college. At the time, her husband was a star defensive tackle on the football team at a major

Big 12 university and soon was drafted into the National Football League. Wanda dropped out of college and began pursuing her real estate license. During this time she was working at the local recreation center coaching girls' basketball.

Wanda met Wesley (pseudonym) before starting his professional career, which had a positive impact on their relationship. Yet, she was thrust out of the life she had always known into a form of secondary socialization among other women and wives. She found she was happy coaching basketball so she looked for a team to coach soon after moving to their new state.

Wanda recalled the exchange:

I remember having a conversation with my husband about me continuing to coach with three little ones at home and his schedule—how we would balance it all—but he thought it was a great idea. Fast forward, I'm now back in Bryan, Texas, and I have different views as it relates to how I treat my players and some of the conversations I have with my daughters. You know, I ask my daughters about some of the things their friends do and, you know, we have an open relationship, so I want them coming to me and asking me. I don't want her looking on Instagram curious about things. I'm like, "hey you ask me, and I'll let you know."

During this scenario, Wanda could be seen as the mammy and the matriarch, as she can be seen as aggressive, too outspoken, and overly controlling toward her husband and children. In a room full of curious 13-year-olds, Wanda talked with another parent about fostering the process of providing affirmation to children along with clear values like respect and integrity, appropriate boundaries and limits, guidance on making responsive safe decisions, unconditional love, and healthy and unhealthy behaviors. Wanda pointed out, "Everything is influenced by who

you hang around and so you get one bad person over here and that's going to influence the whole thing."

I call this code switching (Gumperz, 1982) and adolescents are influenced by others' presence. Gumperz defined code-switching as "the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems" (1982, p. 59). Quite often, adolescents code switch to behave or speak more like the people around them, consciously or unconsciously. Adolescents are trying to discern which behavior to foster (Thompson, 2013, para. 1). Wanda's husband had assumed the role of a father figure, which she outlined:

My husband's not a father figure but a father figure in her life, but it's like I see a husband and a wife, you know, and not saying that every house with a husband and a wife is like the perfect house, but I mean when you see a kid that needs a little direction and guidance, you give it.

Sometimes adolescents need to be exposed to different environments and coaches serve as that exposure, diversifying students' surroundings and their willingness to learn. Coaches and sports add value to adolescents' perspectives. Wanda struggled with the exposure her own children received in the home and the life balance of coaching and caring for her girls. Below is a short synopsis of Wanda's thoughts on explicit content and how it closely relates to the sexual-script framework, specifically at the interpersonal level.

I mean I'm just, I don't know. I think kids need to know[sex education], like I said, the group that I talked to, I think kids need to know real because kids, like I said, it goes back to what was considered rated R. I don't curse but the f word, that in my household you never said the f word or the B word and now people say the b word and the f word like

they're saying hello; and so what was PG when I was little, you know, I mean what was rated R is now rated PG and so I think if there's a sex education it's got to be one of those. I mean you see the Cardi B twerk song, you know what I'm saying, my 12 year old saw it and I was like, "what the heck." You know, but it's because she has older sisters.

Siblings form an integral part of children's and young people's lives in the family and a body of work documents their role as companions, confidantes, and combatants, and the focus on social comparisons in each other's everyday experiences (McHale, Updegraff, & Whiteman, 2012, p. 913). Wanda shared some of her household standards and said experiences are not always as she would want them to be. However, she addresses them as they arise. When I asked if she thought "sex education should be in organized youth sports," she answered with her children in mind and their coaches. Clearly, Wanda said her colleagues lacked empathy and sympathy for the children. Wanda narrated, when asked her thoughts about how coaching and parenting coincide,

Coaches nowadays are coaching for a paycheck. There's no compassion and I just feel like it's hard for sex education to stand within sports because the coaches don't care. For example, last week while at a volleyball tournament, my daughter's teammate told her that she wanted to give oral sex to an adult male (who happens to be a retired football player). Note that my daughter's teammate is 14 and the adult man is 47. My question is, how was she exposed to this and how is this accepted as a conversation between teens? All the things they have to talk about and this is their conversation in between games. When my daughter came to me and told me what the teammate said, she was really upset, mainly because the adult man is a family friend; not because she felt the conversation wasn't appropriate. Then I went on and asked my daughter if she always talks like this

and she replied, “yes.” My daughter went on and told me a couple more stories about her teammate and I was in total shock.

After receiving these additional comments from Wanda, after she checked her transcript, I had many questions. As a coach and mother, why was this so surprising? Because it was a family friend, I would think she would be more driven to explore sex education as a whole. Should not this particular incident make her more prone to provide sex education in sports? As a mother, she has to wonder if her daughters have the same curiosity. However, this may not be the type of sex education coaches would address. Wanda went on to say, “Her teammate must be getting this stuff off the Internet.”

Given the objectification of young Black girls and the manner in which they are hypersexualized by family members, peers, and the media, Wanda’s concerns were well founded. For example, researcher Wyatt (1997) found that African American women are aware of the stereotypes of Black women’s sexuality expressed in the media, their community, and families. Given this reality, Black women experience these sites differently, given their encounters with objectification and hypersexualization prevalent in these sites (Stephens & Phillips, 2005, p. 40).

As a mother, Wanda seemed to be passing blame to media; however, that does not excuse the lack of coaching or parenting on sex education. Also, with sex-education training, educators may recognize deeper issues at play, based on the age gap between the teammate and the family friend. “If her teammate can surf the web or look and other things on the Internet, then having easy access to this material will result in these type of sexual conversations or even sexual acts.”

I challenged Wanda’s notion and am curious to know whether her children have these same challenges or opportunities. Does she recognize that, despite external sources promoting

sex, ways may exist to counter those messages. “Usually I can talk to my daughters about anything and not feel embarrassed, but having this particular conversation angered me. When kids have an idle mind then it seems to lead to nonproductive actions.”

I further challenged Wanda’s statement by reminding her that she used sports to address her anger issues and asked why she assumed that contemplating sex is the work of an idle mind. Children have bodies they are trying to understand. Wanda added remarks after member checking:

So keeping them busy seem to be what my husband and I thought would keep them from getting in trouble. But I am starting to think in today’s time that isn’t 100% true. Teens who participate in travel sports lose a ton of their free time, and by losing free time.

Why do educators and parents want to use distraction rather than information? One possibility is to address the issue directly, through sex education. “There goes their free time with friends outside of sports. That’s when social media, apps, reality TV, and the music videos, etc. come into play.” Although I understand Wanda’s viewpoint, sexual activity is not a product of free time or certain communities; rather, it is an act of self-exploration. The next section integrates Wanda’s role as a coach and role as a sex educator.

Role as a Black Woman

The neoliberal dogma is a choosing dogma: It says that the quality of what and how one chooses is the way to a better life. For believers of this perverse form of social dogma, it is good to do well in school, say no to drugs, avoid pregnancies as a teen, be free of debt, and never commit a crime. When one of these rules breaks and one experiences terrible consequences, one must remember that this is a world they have created for themselves. This dogma is a lie for Black Americans, and particularly for Black women. “Grandma literally just hard-working Black

people you know.” For decades, Black woman have been conditioned to be tenacious and never let the world see us founder, as we have to endure silently the consequences of the burden of carrying on the family, labor, and the responsibilities of the community, compounded by personal trauma and disturbing experiences, all in the context of overwhelming discrimination against our race and sex.

Wanda reflected across generations about what it means to be Black and how our sassy, assertive demeanor can be taken out of context:

But we have to understand we have to take the opportunity; sometimes we don’t see the opportunity, I can’t really say how to put it, but we don’t see the opportunity always, you know, and then sometimes like I said, it’s the way we speak to our kids. Like I said, I can speak to a Black kid when I’m coaching any kind of way whatsoever and that’s the nicest; just saying get your butt over here and hustle, that’s the nicest words these kids have ever heard, you know, and I think they’re beat down, but it’s generational, so somewhere has got to stop. You know, I yell at my kids a lot but my mom was a yeller, my grandma was a yeller, come mama was a yeller so is what you hear and I hear it in my house, my girls are yellers, it so I don’t like when I hear the Angry Black Woman, because why are we angry, you know?

Many Black women yell. The assumption when Black women yell is that they are aggressive, mad, and invisible. Yet, Black women are simply exercising their voice; whether in angry or moderated tones, their concern is genuine and firm. However, Black women in society have been discouraged from expressing their angry. Since we came to these shores, we have dreamed of freedom and have created spaces of freedom. No other group, except for indigenous

women, knows and understands the soul of the U.S. political body more fully than Black women, which has made the world what it is through reproductive and social work.

This is not just advertising. In a world that has hated us, Black women know what it means to love us. It's about accomplishing a great deal with very little, so to speak, "making a dollar out of 15 cents." We know the significance of seizing dignity and standing apart from the jaws of power. We know what it means for our communities and our nation to face, and continue with horrific violence and trauma. We shout, we weep, and we fight. Our feelings are crumbling; our dreams are crushed. Although we have a right to get angry, this is just passion running out of our pores.

Given this exclusion from the very limits of limited democracy, a question arises: How must we understand the quest for Black women and other minorities to confront and combat a legalized system that is unequal? Hill Collins (2002) observed that the idea of U.S. Black women's original exclusion from positions of power in institutions is the source of dissent. Because this act was a deliberate move to exclude Black women, Black women understood they would have to express objections using conscientious acts of resistance. Hill Collins stated,

As a historically oppressed group, U.S. Black women have produced social thought designed to oppose oppression. Not only does the form assumed by this thought diverge from standard academic theory—it can take the form of poetry, music, essays, and the like—but the purpose of Black women's collective thought is distinctly different. Social theories emerging from and/or on behalf of U.S. Black women and other historically oppressed groups aim to find ways to escape from, survive in, and/or oppose prevailing social and economic injustice. In the United States, for example, African-American social and political thought analyzes institutionalized racism, not to help it work more

efficiently, but to resist it. Feminism advocates women's emancipation and empowerment, Marxist social thought aims for a more equitable society, while queer theory opposes heterosexism. (2002, p. 9)

As Hill Collins (2002) intimated, Black women have developed a unique perspective from which they articulate the forms of oppressions they face and the multivalent forms of resistance they develop to resist their oppression. Nowhere in recent years has this been more apparent than through the critiques of antidiscrimination and affirmative action law that Black women have developed during the post-civil rights era. As Black feminists argue, in the post-civil rights era, regardless of Black women's attempts to claim to have the same rights, education, or accomplishments, the deliberate structure of affirmative action and antidiscrimination programs developed color-blind policies and initiatives based in meritocracy. Consequently, these policies and initiatives aimed to protect White women under the ideas of diversity and inclusivity. By protecting White women, diversity and inclusivity initiatives subsumed creating actual remedies to redress the marginalization of Black women. In her book, Jewell (2012) wrote,

It is doubtful that such initiatives alone will ever elevate African Americans as a group, because the problem that results in low levels of educational achievement, unemployment, poverty and a myriad of other problems also influences the nature of social policies and laws that are instituted. These policies, laws and practices are not designed to improve substantially the life chances of African American women and other members of their community. Rather, social policies, laws and societal institutions are intentionally designed to benefit the privileged class. Other groups who benefit from these policies do so because their race, gender and class result in their access to more

societal resources. Perhaps the most common reason that individuals embrace these proposals, which focus almost exclusively on eradicating poverty, increasing levels of educational achievement and establishing social policies and laws, as necessary requisites for elevating the status of African American women and their community, is fear. (p. 2)

Jewell's (2012) analysis showed the deliberately designed class and racial cleavages of U.S. society. Fear motivates the need to develop policies that ensure that Whites retain greater access to resources, which further marginalizes other racial groups. From this perspective, Black women have had to develop nuanced arguments about their marginalization, which accounts for their racial and gender identities and the need to redress injustice they historically and contemporaneously endured. The initial socioeconomic advantage, begotten by chattel slavery, was enforced by the "peculiar institution" and the constant cultural images that operated in a systematic way, reinforcing beliefs that certain individuals are permitted to more or less resources from society because of their social service, gender, or race.

Role as a Coach/Role as a Sex Educator

Wanda believed high schools provide little or no sex education; however, in our interview, Wanda seemed a bit uncomfortable at the thought of being responsible for teaching players about sex education. When asked, "do you think it's your job to talk about sex education," Wanda replied,

It depends on, umm, if we're talking about females with their menstrual cycle or things of that nature. I mean, you're always educating a kid, but is it my job to speak on, umm, sexual intercourse with the kids? No. But you kind of subtly, the way I am, I kind of subtly make jokes with the girls about, you know, boys and girls interactive, try to make it a fun joking matter and I do the same with my own daughters, but I can be more blunt

with my own girls or my daughters' friends if I'm around coaching them verses random kids because it's always a trick touchy subject with certain kids, and the way parents like to introduce it to their kids. They kind of want to mention things in a joking manner but, you know, those parents don't want you talking to their kids in that way, you know. A couple of those kids' parents didn't talk to them.

The majority of children will get highlights of information about sex from peers, family, and other adults, and even, likely, Google, as they search for information. I think the groundwork for communication about sex education should come from all fronts and because sports is a major part of children's adolescent years, it should be a source of information. Opportunities to provide information or start a conversation are easier at this age because early exposure to this information will equip students with the knowledge to evaluate how they will want to explore and navigate their sexual experiences in an informed manner.

In contrast, Wanda thought of her role as a sex educator as much more manageable if she approached the conversation as the players' friend.

No, and I think because I'm not a teacher you know. I can't teach sex education. Umm, like I said, the way I would say it, "OMG that boy is super cute," you know, and then all the girls start laughing and then I kind of become their friend and then they'll say, "Well, she likes him and she likes him" and then you kind of like "well I heard that boy, he just want to kiss somebody," and so I say, "You know, you can get mono that way" and that's how I kind of bring stuff on like that, and then they're like "What's mono." Then you kind of just "It's a kissing thing; you just don't kiss. You don't want to get sick" and kind of bring it on that way. But it's also, you know, I tell them don't share drinks. Don't do that because it's all part of it and I say, "You don't know if she kissed that boy" and we

kind of just joke like that way and you kind of bring it on that way. But I'm not like a teacher, so the sex end is not like, you know, every day. I would say "all boys want is a blow job these days" and they'd say "OMG, you're nasty," and I'm like "Well, you better watch out. That one eyed snake will get you." And some of them get it and some of them don't, but then they'll go off and tell each other.

Although Wanda made light of the conversation, parents should start at an early age to teach children appropriate words for parts of the body and their functions. Tackling these subjects comfortably at an early age will help children voice concerns about health, disease, intercourse, sex, shaming, exploitation, or abuse in the future.

Next, Wanda discussed if sports had a curriculum for sex education and whether she would use such a curriculum for the girls she coaches.

I wouldn't, it's just today's time is; it's too touchy. You know, I mean everybody is sue happy. Umm, I would say, for instance, at the facility, you know our sports facility we had a fifth grade little boy and we had no idea, we're just driving them, pick them up from school and drop them back off at the facility and their parents come pick them up cause it's after school care, and we had no idea our drivers driving and the kids, we had to put out a protocol where now they have assigned seats where the kids would get in their seat and buckle up and then we would go on to the next school. Well, we got a couple calls from parents and one particular kid, fifth grade little boy, was showing pulled up on his phone and the driver saw him looking at the phone, but they always that Fortnite, they always looking at their phone and so, umm, he showing porn videos to other little boys. This happened spring of last year and so you know we got some calls from parents and it's so weird because a mom of all girls, you know, I would have been a

little more heated, but the ones he was showing were three boys and two little boys, one White, one Black, and one Hispanic, and the Hispanic little boy showing it to them and all from higher income. Umm, their parents said, “I’m not mad. I just wanted to show my kids that” and I think that’s the difference between raising boys and raising girls or always being around girls, that ain’t for nobody to see that. But I guess men have a different perspective and one of the moms is a single parent and she’s a little heated because, I just don’t, that’s the typical woman, because I don’t believe that everyone should see that, and she was so heated that that was small, compared to your day-to-day stuff. So, when other people’s kids, I think sex education, I think it’s touchy, so I would never approach that.

I asked Wanda what her stance was in regard to a sex-education curriculum and she seemed uninterested, believing that to affirm adolescents’ curiosity about sex and sexuality is to encourage risky sexual behavior. However, I believe such rhetoric disallows the possibility that the risk takes many forms and society must educate people so they can make informed decisions. I think if their athletic and recreational complex had a policy stated in their handbook, the incident with the young boys may have been avoided or disciplinary action could have been taken. My main concern that arose was that it was okay for boys to conduct the said behavior, but not girls: this standard that girls are boys are held to different standards of sexual conduct is pervasive. Why are boys encouraged to take part in this behavior and be inquisitive whereas girls are taught to be passive? Research has shown that pornography can affect the expectations of adolescents’ regarding sex, such as what men and women expect from their partners (Quadara, El-Murr, & Latham, 2017). Stating “I would have been a little more heated, but the ones he was

showing were three boys” encourages a badge of manhood. This incident was very much a teachable moment as it relates to sex education.

When I asked if Wanda could decide whether sex education should be taught in sports, and what it would look like, her response shocked me:

You see, it’s kind of hard because the mom and me, I want to be truthful with, you know, like I say, I’m thinking more of a from the parent side than the coaches’ side, so I want you to come up here and it’s kind of like my clothes [fit] different way after I had kids and mine is especially since I have all girls now that the girl that I am really close with and it’s going to be wrong because I am with you, man, and I’m reason women but it’s more of protect yourself and watch the male athlete versus it is don’t have sex but watch this guy. These football players, he only want one thing and he going to cut you off, you know, and that’s kind of how he a basketball player. He only looking for a good time and you going to be a number, you know, and that’s kind of how I talk to the girls I’m super close with as far as my daughters, and they are all athletes. What is one of those like I think is more protect themselves, and I’m guilty of it. Well. I know, I am as more labeling the male athlete: they’re no good.

Boys are going through changes. Sex education would give Wanda the ability to explain why.

This generic “stay away from men” paints men negatively, especially Black men.

The next and final section discusses Wanda’s thoughts regarding Black feminist thought archetypes, the sexual-script framework, and how some of her previous responses spread throughout the text above fall into both categories. Throughout our conversation, little does Wanda know but she situates herself in a space composed of contradictions and ambiguity; her journey of tentative steps forward and horrific setbacks is the very reason she is who she is

today: sheltering her own children yet serving as a protective factor for the young girls she coaches.

Thoughts Regarding Black Feminist Thoughts/Sexual-Script Framework

Situating her work in an intellectual genealogy of Black women's intellectual thought has interrogated the pathological assumptions of Black women. Hill Collins in her *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (2002), traces the genesis of Black women's oppressions through three lenses: the misuse of Black women's employment in agriculture and manufacturing occupations, which outlines disproportionate economic aspects (Amott & Matthaei, 1996; Davis, 1981; J. Jones, 1985; Marable, 1983); the denial of voting rights because of race and gender (Berry, 1995; Burnham, 1987; Scales-Trent, 1989); and controlling images. Hill Collins (2002) coined the term to describe controlling images during the slave period.

Here, I reference Wanda's statement that fits into Hill Collins's (2002) definition of controlling image:

I don't like when you're labeled by you know society about your income or the type of I don't like labeling and black women because I think and this might be going off but as a black woman we are like the lowest on the totem pole I mean you have the white man white women and then Hispanics you know what I'm saying but black women are low so we've always been.

This labeling of Black women as a permanent subordinate class often leads larger society to project and discuss Black women's abilities and work ethic as forms of social ineptitude that hinder their ability to transcend their low socioeconomic class, given their purported laziness. Reeves (2000), in his work on racism and projection, noted,

African Americans are sometimes seen as lazy. All human beings have some laziness, but when White people see African Americans as lazy, White people can then deny their own laziness. This projection of laziness contributes to racism, because seeing African Americans as lazy and therefore less deserving justifies denying them access to societal benefits. (p. 83)

Wanda's response also alludes to the notion of Black women as welfare queens that Hill Collins addressed as part of controlling images placed on Black women.

The image of the welfare mother fulfills this function by labeling as unnecessary and even dangerous to the values of the country the fertility of women who are not White and middle class. ... Like the "matriarch," the welfare mother, is labeled a bad mother. But unlike the matriarch, she is not too aggressive—on the contrary, she is not aggressive enough. ... The image of the welfare mother represents another failed mammy, one who is unwilling to become "de mule uh de world." (2002, p. 79)

Hill Collins's (2002) insights explicates the way the economic discourse determines the parenting skills of Black mothers, often portraying them as inept and freeloaders of resources that others have worked hard to accrue, when they need assistance. Although civil rights reforms have addressed the conditions of racism and poverty, middle class Americans have benefited more from these reforms than have low socioeconomic African Americans (Hamilton, Hamilton, & Sosin, n.d.).

Slavery not only repressed family formation but made stable, secure family life challenging, if not impossible (Frazier, 1967). Hill Collins (2002) aptly showed the destructive manner in which African Americans struggled for rights and benefits. Her philosophy upholds the reality that requires us to understand that "welfare system" existentialism is a response to the

shifting crisis of the post-World War II political economy as a foundation of civilization toward “unearned entitlements.” Although the Civil Rights Movement changed the injustices of racism and expansion of welfare, it excluded poor families with two parents from receiving benefits (Hamilton et al., n.d.).

A component of gender oppression is to regulate Black women’s sexuality. One can divide women into two categories: *asexual moral* women are protected by marriage and their *sexual immoral* counterparts. The main characteristics of women in Western thinking are to build the sexuality of women through a series of tightly interwoven binaries. I asked Wanda if she could tell me about the different types of girls and some of their attributes:

Ooooooh, I mean I guess. Girls are, I mean, they becoming little woman, you know, and so they’re trying to figure out who they are and they kind of typically take on the personalities by who they hang around. And so, the different, I mean, I’ve seen different personalities and some of the girls I coached from, you know, the younger age and now I see them as juniors in high school and you kind of see. I see a lot of changes in them and it’s like I don’t know how to explain it. Umm.

This sounds like code switching: people hopping between various linguistic and cultural spaces and different parts of their identity, often in a single interaction. Adolescents are trying to figure out what best fits them and may act differently, based on who they’re around. The sexual-script framework speaks specifically to these scripts, encouraging beliefs about physical appeal and interpersonal links specific to the experience of African American women in the United States. Music videos and social media reflect only the content of music, which reflects, in turn, the beliefs, attitudes, and behaviors of those who consume them.

From our conversation, Wanda's players particularly fell in one of the four archetypes: the mammy, the matriarch, the welfare queen, and the jezebel, whore, or *hoochie*, which is central in this nexus of controlling images of Black womanhood. Because efforts to control Black women's sexuality lays at the heart of Black women's oppression, historical jezebels and contemporary hoochies represent a deviant Black female sexuality. The image of jezebel originated under slavery when Black women were portrayed as being, to use Jewelle Gomez's words, "sexually aggressive wet nurses" (as cited in Clarke et al., 1983, p. 99). Wanda continued saying,

Of course you don't know, sweet kid. you know some of the girls are you know, they start off loving sports, athletic girls and now they've gone into where they're really boy crazy and that's just me judging saying watching these kids grow up from you know fifth grade and I had them when they were fifth, sixth seventh grade so umm, I mean I see it all and now I see the stereotypes.

Once again, originating during slavery, Black women were portrayed as "sexually aggressive wet nurses," which served to control the "threatening" deviant sexuality of Black women. "Jezebel's function was to relegate all Black women to the category of sexually aggressive women, thus providing a powerful rationale for the widespread sexual assaults by White men typically reported by Black slave women" (Hill Collins, 2002, p. 81). Hill Collins pointed out that the jezebel image has transformed into the contemporary hoochie, which has "permeated everyday Black culture," especially in rap and hip-hop culture/music (Hill Collins, 2002, p. 82). The image of the "hot momma" is the modern version of the hoochie. Both images construct Black women's allegedly deviant sexuality.

Like Hill Collins, Jewell (As cited in Clarke et al., 1983) advocated that the surfeit representations of Black woman, or their cultural images, belie actual Black women's limited access to societal resources and foundations. Consequently, connotations of race and gender built around the Black female body tell society that she is aberrant, abnormal, sexually promiscuous, desolate, emasculating, ugly, unfeminine, and not worthy of security or resources. The jezebel stereotype characterizes African American women as promiscuous man-eaters whose sexual appetites are "at best inappropriate and, at worst, insatiable" (Hill Collins, 2002, p. 83). Hill Collins rejected these notions:

When it comes to women's sexuality, the controlling image of Jezebel and her hoochie counterpart constitute one side of the normal/deviant binary. But broadening this binary thinking that underpins intersecting oppressions of race, class, gender, and sexuality reveals that heterosexuality is juxtaposed to homosexuality as its oppositional, different, and inferior "other." Within this wider oppositional difference, Jezebel becomes the freak on the border demarking heterosexuality from homosexuality. Her insatiable sexual desire helps define the boundaries of normal sexuality. Just across the border stand lesbian, bisexual, and transgendered women who are deemed deviant in large part because of their choices of sexual partners. As a sexual freak, Jezebel has one foot over the line. On this border, the hoochie participates in a cluster of "deviant female sexualities," some associated with the materialistic ambitions where she sells sex for money, others associated with so-called deviant sexual practices such as sleeping with other women, and still others attached to "freaky" sexual practices such as engaging in oral and anal sex. (2002, p. 83)

Countless Black women were forced to work half stripped, laboring in cotton fields, with their skirts hiked up. White slave owners forced these women to nudity, creating the jezebel image to defend their cruel behavior and reiterate White superiority (Harris-Perry, 2011). Not only did the jezebel stereotype excuse the profit-driven aspect of slavery, it also condoned the belief that Blacks were sexually lascivious predators, rendering rape justifiable.

Strangely enough, the modern-day comparable jezebel stereotype—often referenced as the hoochie—is not just universal in popular culture, but has especially pervaded everyday Black culture as well (Hill Collins, 2000). Virtually all hip-hop videos equally depict scantily dressed women twerking promiscuously. Hip hop culture endorses the patronizing stereotype that Black women are all “bitches” and “hoes.” The question remains, is it the women’s responsibility to choose to be cast in such a role (Harris-Perry 2011)? Such images test an African American woman to stand up straight in a room full of demeaning stereotypes (Harris-Perry, 2011). To fit in and be part of society, she may feel it essential to curve and profile herself to fit into that stereotypical box. This would explain why Hattie McDaniel chose to play the Mammy in “Gone With the Wind,” or why Halle Berry did not mind playing a promiscuous woman in “Monster’s Ball” (2001), if it would get her an Oscar.

Because the particular player Wanda describes does not fall within the traditional archetype, I assert a fifth archetype suggesting *the tomboy*: someone who is often associated with boys and exhibits characteristics or behaviors considered typical of a boy. Often young girls who dress in an unfeminine fashion are associated with being homosexual.

I would assume two of her caretakers, the grandmother and the aunt, would be perceived as unfeminine because of the heteronormative assumptions that define feminine as solely relegated to heterosexuality. This statement from Wanda also speaks to the interpersonal level

(understandings of their sexual self are drawn from their socialization process and the unique experiences that have shaped their understandings about sexuality) from the sexual-script framework as players simply mimic what they have seen.

I think this particular player's female adult figures fall into the matriarch archetype. Hill Collins (1990) explained how the matriarch image is "central to interlocking systems of race, gender, and class oppression":

Portraying African American women as matriarchs allows the dominant group to blame Black women for the success or failure of Black children. Assuming that Black poverty is passed on intergenerationally via value transmission in families, an elite White male standpoint suggests that Black children lack the attention and care allegedly lavished on White, middle-class children and that this deficiency seriously retards Black children's achievement. Such a view diverts attention from the political and economic inequality affecting Black mothers and children and suggests that anyone can rise from poverty if he or she only received good values at home. (p. 74)

Wanda's statement about a particular player brought this outlier and fifth suggested archetype to light:

Umm, one of them is one of them you know, you wonder is she straight or is she gay and then you look at her family and her grandmother is gay her aunt is gay umm, but then you kind of wonder is that just the life that's she seen you know. Is she a true tomboy or is she taking on something she's just been introduced to in her family inner circle. But you have boys that really like her too and they think she's really because she's a cute girl but then the way she carries herself.

Researchers Burn, O'Neil, and Nederend (1996) argued that tomboyism helps girls gain features that are useful in adulthood such as assertiveness and self-confidence. This study is shadowed by changing gender-related social attitudes. The question of the cultural influence on childrearing practices remains a question of femininity, based on "expressive" qualities (for example compassion and sensitivity) and masculinity from "instrumental" qualities (assurance or self-reliance). In the late 1970s, female participation in previously male-dominated areas such as sports and trade significantly increased and today are less associated with "boyish" girls or "manly" women.

In the particular player, Wanda illustrated a stage of identity development that is pivotal in the transition from childhood to adulthood. I assume the player was trying to figure out "who I am" and "who do others think I am" as Wanda clearly stated:

And then the ones that have kind of totally went boy crazy and just left sports. I think the moms and the dads made them do sports. It was one of those, the parents wanted an athlete but it really wasn't that kid's lifestyle and it wasn't what the kid wanted to do. It was more so what the parents wanted.

Wanda also shared how she felt like her girls were not necessarily oversexualized because the basketball shorts are bigger and baggier, but you do have a few who want them shorter so they roll them up, which she assigns to their sexual preference. For example, she'd seen a change as they use to wear straight bloomers, like the panty types, and now they're going more spandex. At one point she said she felt that volleyball was more sexual then anything because a lot of boys and men would like to go to volleyball matches because they got to see girls in spandex and short shorts.

How women regard themselves as sexual beings and how they display sexual behavior—where, when, how often, with whom, and why—are representations of what they have experienced and the significance connected with this teaching. The knowledge and meaning of sexuality are transmitted by cultural contexts embedded in a unique gender and racial experience for African American young women (Kimmel & Fracher, 1992). Sex education curriculum has to be comprehensive; encompassing safety, anatomy and physiology, pregnancy and reproduction, identity, sexually transmitted diseases, and puberty and adolescent development. These lessons also have to be age-appropriate.

Of the sexual-script framework, the interpersonal level closely resonates with Wanda's players. People's understanding of their sexual selves builds on their processes of socialization and on unique experiences that shape their understanding of sexuality. To understand this process among the people examined here, it is necessary to identify direct influences that shape the way they understand their position as African American women in society and the sources from which they collect information on sexuality. Information on personal objectives, motivations, and sources of socialization for African American teenagers most often comes from peers and family members. "Everything is influenced by who you hang around and so you get one bad person over here and that's going to influence the whole."

This theme was a little less apparent because Wanda's experiences were based on the girls she coached, their age, and the girls trying to figure out who they are. Wanda's players are at an age when they are greatly influenced by their environment (social media, television, etc.). Although Wanda's description of the players does not closely align with Black feminist thought or the sexual-script framework, as their family members did, it is important to understand how demographics and location frame sex-education curriculum.

This narrative followed Wanda's experiences of informal sex education through coaching girls' basketball, her origin, her role as a wife/mother, her role as a Black woman, and how Black feminist thought and the sexual-script framework unknowingly shaped how she approached the possibility of sex education in sports. Some of her responses were complex; however, the topic is worthy of more study. The final chapter of this dissertation will discuss the implications of this study and suggest areas for further research.

CHAPTER 5

CONCLUSION

The final chapter of this dissertation is divided into three sections. The summary section provides a brief overview of the previous four chapters. The discussion section, written in first person, presents personal observations from researching and writing about how sports (specifically coaches) serve as a medium by which youth receive sex education. This section is arranged in two subsections corresponding to the preceding chapters: (a) a summary of the major findings from this case study, and (b) study limitations. In the recommendations section, I suggest areas for future research for sex education in sports. Chapter 5 ends with a brief update on Wanda.

Summary

In Chapter 1, I presented the context for this qualitative case study in seven sections: (a) research questions and study purpose, (b) statement of the problem, (c) theoretical framework, (d) sex education as a prevention strategy, (e) definition of terms (f) the significance of sex education curriculum, and (g) the significance of sports and youth risk behaviors (sex behaviors). The statement of the problem situated the study in attempts to uncover how sports (specifically coaches) serve as a medium by which youth receive sex education. The purpose of the study focused on the need to address the research questions.

The nomenclature pages provided an explanation of and justification for specific terminology used in this case study. The theoretical-framework section positioned the study in previous novice research on the concept of women's sexual experiences through

the voices of their coaches. The final sections of Chapter 1, sex education as a prevention strategy, the significance of sex education curriculum, and the significance of sports and youth risk behaviors (sex behaviors), explains the importance of sex education, how sex-education content shapes adolescents' experiences and understandings of sex, gender, relationships, and behaviors, and how sports (as one of the most popular activities among adolescents) is a vehicle for sexual activity.

Chapter 2 provides an overview of the literature and I make a claim for how sports can play a role in shaping the attitudes of sex and health outcomes of students as they mature into adulthood. Currently scholars have largely focused on attempting to develop an awareness of the discrepancy between the need to adequately reinforce sexual-harassment policies that account for power dynamics between coaches and athletes while training coaches to be effect purveyors of sexual-harassment misconduct rules to athletes and their staff.

Chapter 3 explained the research methodology in seven sections: (a) research questions, (b) selection of participants, (c) procedure, (d) data collection, (e) data analysis, (f) unit of analysis, and (g) positionality statement of the researcher. The research questions consisted of the primary research question and subquestions. The sample section detailed how I selected participants for this qualitative case study. The data collection and data analysis sections describe how the participant was interviewed and how I transcribed and analyzed her narrative for content, key findings, and differences under each theme. The positionality statement of the researcher section demonstrates my stance in the context of the study.

Chapter 4 presents one participant's narrative. I attempted to write the narrative as much as possible in the voice of the participant. I divided the narrative into five sections: (a) origin of the coach, (b) role as a wife/mother, (c) role as a Black woman, (d) role as a coach and sex educator, and (e) thoughts regarding Black-feminist-thought archetypes and the sexual-script framework. The participant's story personalized the process of how she came to be a coach and her perspective on how sports (specifically coaches) serve as a medium by which youth receive sex education. Chapter 4 is quite lengthy and in many ways the heart of this qualitative case study.

Discussion

Significance of Literature Review. I created this case study to better understand how sports (specifically coaches) serve as a medium by which youth receive sex education. Expanding sex-education curriculum to sports may help mitigate teenage pregnancy and sexual harassment in sports. To add context, of the 1,000 independent school districts in the State of Texas, 94% of them opted for an abstinence-only sex-education curriculum. Of the 824,619 athletes, 382,941 are female athletes in these school districts. The dearth of how sports (specifically coaches) serve as a medium by which youth receive sex education is remarkable, given the issue of sexual harassment in sports. According to researchers, men tend to carry out sexual misconduct more than women (Fasting & Brackenridge, 2009).

The research did not reveal the use of theoretical frameworks; however, I asserted theories I believe could be used, especially when working with adolescents of color. Stephen and Phillips integrated Black feminist thought with Simon and Gagnon's (1986) framework, stating the formation of sex scripts illustrates how the socialization, messages,

and meanings of sexuality can be internalized and expressed in African American teenage women through sex scripts. Essentially, I questioned why researchers do not have or use theories of sexual script. What surprised me about the outcomes of this qualitative case study was how much Wanda aligned herself with the research questions and framework. The responses and emphasis of unconscious bias in the data allowed me to draw parallels with why sex education in sports is necessary; the corresponding lack of the multivalent issue of sexual education, harassment, and abuse that occurs in education and sports settings also resembled Wanda's common experiences of sex education in sports (similar to Nurse, 2018). Researchers have called for coaches and teachers to be trained in better practices in reporting abuse and harassment.

The literature review points to a need for a curriculum of sex education, given the prevalence of sports to form sexual attitudes and procedures in adolescent life. Adolescents spend considerable time in operations related to sports, shaping their private identities; personal identity development crosses sporting growth with youth development and best health practice. I advocate that young people should create philosophies that will assist learners to develop good sexual behavior. Because sexual-harassment claims occur in sport, a greater need exists to safeguard and train youth on sexual health. This fragile population is positioned around adults who can use their strength to abuse their authority.

A major way for youth involved in sport to create good physical, emotional, and psychological activities is to convey cultural values, concepts of corporeal health, and discipline. Sports coaches need to help players understand how sports can be a safe place to explore sex education and good sexual practices by developing a curriculum that focuses

on youth. The aim is to build coaching competencies to enhance understanding and talk about good sexual practices.

The above-noted literature offers insights into the intersection of sport and gender education. More data are required to bridge current gaps in knowledge and to enhance sex education and sport information. No literature discussed what can be done to address such sports patterns. This research was designed to bridge this lacuna by providing a sample of five teenage trainers in Texas.

Moreover, I believe Black-feminist-thought archetypes, integrated with the sexual-script framework, were of great prevalence and provided context that influences the sex socialization of Black women. Building on the theory and framework used, qualitative methods provided a medium to examine the perspective of informal conversations among players and between coach and player; developing a model to help educate students navigate sexual attitudes and health is an undertheorized aspect of literature in youth sports and the discourse of sexual education. As stated above, given the overrepresentation of sexual-harassment claims in sports, greater effort is needed to protect and educate adolescents about sexual health and outcomes. Black adolescent girls are a vulnerable population surrounded by adults who, given power dynamics, might abuse their power.

Significance of Case Study. Given increasing study of sexual-harassment efforts, it is necessary to better protect students and coaches' health and psychological needs. The incidence of sexual harassment in academic environments among women "impairs access to education resources for college sportsmen and the right to have a good athletic experience" (Oglesby & Sabo, 1996, p. 4). Chapter 4, provided a comprehensive understanding of a Black female coach's perspective on the intersectionality of sex

education, youth, and sports, and perceptions of sex-education curricula in the schools. The chapter also explains how Black female coaches situate themselves when serving as mentors for players. The findings from this case study illuminate ecological issues facing coaches' abilities to fully foster sport as an essential means for youth to engage in physical, mental, and psychological activities as a medium of cultural values, ideas of personal health, and discipline. Sports purveyors, however, should consider a secure way to explore sports by establishing curricula that focuses on youth experiences, as an area in which sexual education and sexual practice can be explored. The objective is to develop coaching skills to enhance understanding and discussion of good sexual practices.

From the case study, a potential fifth archetype emerged: the tomboy. Although this finding is at variance with what we know as the "controlling images" of Black women, in the United States, males dominate athletics. Women have had to demonstrate their athletic ability and their enthusiasm and athletic skill for a sport to be viewed as legitimate. Patriarchal norms determine the cultural arena of sports and women who succeed in this area challenge the typical position of women. The male athlete is the culmination of men's activity, fitness, muscle, competitiveness: a champion. Female athletes portray gender atypical conduct in that they are active, fit, muscular, and competitive (Messner 1988). Female athletes are not considered champions of women. Women are seen as traitors to their femininity. This atypical sexual conduct may give women a sense of homosexuality. In fear of being stigmatized as a lesbian, many female athletes will avoid connection with the feminist label.

A stigmatization often aligns with female basketball players as athletics and in dress etiquette. This notion that women who play basketball are gay, butch, and hate men

seems to be a critique of women in sports in general. Men do not receive the same critiques about their sexual life, what they wear or whether they will have children

Furthermore, unconscious bias from coaches create unintentional competencies that hinder knowledge and discourse about healthy sexual practices. On a whole, the findings from this case study illuminates many fundamental issues in sports, with coaches serving as a medium through which youth receive sex education.

Study Limitations

In this section, I discuss the limitations of this study. First, although rich descriptive data emerged from the sample, some might consider a sample size of one participant too small; however, I counter that it is not a limitation because the purpose was that the “single most defining characteristic of case study research lies in delimiting the object of study: the case” (Merriam, 1998, p. 27). The case unit is a phenomenon, a unity, or entity with defined boundaries that the researcher can demarcate or “fence in” (Merriam, 1998, p. 27) and therefore, can also determine what will not be studied. “The case is a thing, a single entity, a unit around which there are boundaries” (Merriam, 1998, p. 27). The researcher may choose the limit on the number of people to be interviewed, a finite time frame for observations, or the instance of some issue, concern, or hypothesis. The researcher is challenged to fully understand and articulate the unit under study. However, in wanting to analyze data in the situation and gain a deeper understanding of the subject, a single case study was effective.

In addition to the small sample size, the number of observations was limited, as basketball season was coming to a close shortly after the interview took place. An enhanced number of observations would probably have supported the results further.

However, because a case study, “does not depend solely on ethnographic and participant-observation data,” the study need not take a long time to complete (Yin, 2009, p. 15).

In this respect, through field notes, interviews, commentary on social media pictures, and observations, I triangulated information that compensated for the absence of extended observations, as I only had opportunity to participate in six observations before the end of the season. The season was not under my control as a researcher. Therefore, potential researchers who study the same subject should try to invest observational time as long as feasible.

Another possible limitation is that the study only sought the insight of a Black female coach. As stated by the participant, “coaches nowadays are lazy, and one wonders if they are coaching merely to obtain a check”. Understanding the experiences and perspectives of other coaches from other racial and socioeconomic backgrounds is warranted. Although this study provided a rationale for the intersectionality of youth, sports, and sex education from the coach’s perspective, future researchers should seek to include other female and male coaches.

In summary, even though the research was limited, it offers a significant examination of how sports, youth, and sex education can intersect. This research can serve as a construction block for future work on coaches’ experiences and provide practical solutions for youth sports leagues to develop a curriculum and strategy on sex education. Solutions are necessary to reduce sexual harassment and to use sports as a secure location to investigate sexual health procedures.

Recommendations

Despite the limited number of lessons from the completion of this study, I emphasize two. The recommendations from this qualitative case study include suggestions for sex-education programs to be included in sports for youth, parents, and coaches. Notably, the findings demonstrated the powerful influence of how coaches can serve as a vessel by which youth receive sex education.

First, I recommend that scholars continue to investigate the intersectionality of youth, sports, and sex education. This topic has theoretical and practical applications, as the benefits of sex education are needed where youth spend a great amount of time. Second, the participant specifically mentioned several times how uncomfortable she would be if she was charged with teaching her players sex education. This topic deserves further investigation, as it has the potential to benefit coaches and institutions, such that researchers evaluate a service learning project in a human-sexuality class (as in Jenkins, 2017, abstract).

In the Jenkins (2017) study, as part of their service-learning project, students participating in a human-sexuality course delivered presentations reflective of their service-learning experience. Lectures were directed toward other students at the university with concentration on fields of child and youth sexual development with special major participants (e.g., coaches, teachers, and trainers). Overall, the service-learning project received support from students. Findings indicated that service education is a helpful instrument for teachers at the school level to consider incorporating into their lessons on human sexuality. Constructing human-sexuality courses as core classes at the collegiate

level for kinesiology and health-education students is imperative. Thus, it serves as a prerequisite for coaches of youth sports.

Second, although this study examined the perspectives of a coach, it did not examine the experiences of the players or parents of those who participate in sports. Future research should examine the experiences of all participants related to sex education. Findings could disclose strategies and implications for increasing sex-education curriculum in sports settings. Findings demonstrated how the experiences of a Black female coach in basketball unknowingly situated herself, her players, and their families in the archetypes of Black feminist thought. Insights into these situations led me to think that a representational intersectionality analysis could examine media portrayals and the discourse surrounding not only Black female coaches, but female coaches in general.

Conclusions

In conclusion, given the historical and current marginalization of sex education in schools and rates of STDs and STIs among Black women, a need exists for sex education in various arenas where youth spend a majority of their time. Wanda, coaching basketball, helps the girls in the community in a variety of ways. One way in particular is Wanda's impeccable experience in the sport, her extension to the girls beyond the sport, and her determination to balance all her roles, despite societal stereotypes. Although the findings of this study are contextual, this research provides a valuable look into the experiences of sex education, sports, and youth and can potentially serve as a building block for future work that examines strategies to increase sex education in sports among youth. Furthermore, it builds on the archetypes of literature in sports and sex education, as well as adds to the literature on the experiences of Black female coaches in youth sports, in

general, and in basketball specifically, with additional emphasis on how unconscious bias interacts in these experiences.

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APPENDIX A

RECRUITMENT SCRIPT

Recruitment Script

We are using an experimental design with primary data collection from one-on-one interviews with coaches of all sports. Protocol Director, Dominique Williams will start with face-to-face recruitment and follow with the snowballing recruitment technique where existing study participants recruit future subjects from among their acquaintances.

Flyers will be created to leave with prospective participants. I will start with club sports around the city of Bryan/College Station, Texas. If someone fits the inclusion criteria and would like to schedule an interview, they should contact Dominique Williams (protocol Director) to schedule. Using a snowball effect, the prospective interviewee will be asked to share the flyer with others who fit the inclusionary criteria. Once the potential participant contacts the protocol director (Dominique Williams), the below phone script administered.

Phone Script

Hello, may I speak with *Dominique Williams*.

Hi, this is *Dominique Williams*. Who do I have the pleasure of speaking with? _____
(insert name of potential participant). Hi _____ (potential participant).

How are you?

How did you hear about the study?

Awesome. As I stated, my name is *Dominique Williams*, and I am a doctoral student at Texas A&M University in the Health & Kinesiology Department. I am researching “Does sports serve as a medium by which youth informally receive sex education?” Is it okay for me to ask you a few questions before we move forward?

I have to ask...

- Which sport or sports do you coach;
- Which age group do you coach; and
- Which gender do you coach?

Great.

If you agree to participate in this study, a consent form must be signed. Participation in this research includes an in-depth interview about your experiences as a coach as it relates to sex education and teens that will take approximately 30–60 minutes. If you agree to participate, we will schedule a date, time and location to conduct the interview. Your participation is entirely voluntary; you may skip or refuse to answer any questions that you don’t want to answer; and that you can stop participation at any time. You can also withdraw at any time without penalty or repercussion. The interviews will also be audiotaped for transcription. Please have them contact me at 979 436-9358 or by email at devoru85@tamu.edu

Do you have any questions for me?

If in agreement, proceed with scheduling the interview.

APPENDIX B

FLYER



Are you a coach of an all-girls team between the ages of 13–17 yrs. old?

Texas A&M University is looking for coaches to participate in a research study. Participants will have a ~60 minute visit to:

- Complete a demographic form; and
- Complete a one-on-one interview about sex education and sports among teenage girls.

Participants will receive \$75 for their time.

To learn more or take part in our study please call:

979 436-9358

Or email: devoru85@tamu.edu

APPENDIX C
CONSENT FORM

(5/30/2017)

Texas A&M University Human Research Protection Program

Informed Consent Document

Title of Research Study: An Ecological Exploration of Coaches Perceptions on Sex Education

Investigator: Dr. E. Lisako J. McKyer; Protocol Director: Dominique L. Williams

Funded/Supported By: This research is funded/supported by Texas A&M University.

Description: You are invited to participate in a research study on sex education and sports among teenage girls. The purpose of this study is to examine the experiences of coaches and players as it relates to sex education.

Protocol Director, Dominique Williams will conduct the interviews. The interviews will be audio-taped so that we may accurately detail your responses. The tape will be made into transcription and analyzed with other interviews. All of the study data will be maintained and stored by the Principal Investigator under locked file cabinets for a minimum of three (3) years after the completion of the study. After completing all interviews and transcripts have been verified, contact information will be deleted and codes will be used to keep track of interviewees. The data collected and studied will be used to complete a dissertation as well as research derived from the study data set. We expect that you will be in this research study for up to 30–60 days after signing the consent form. One (1) hour for the day of the interview and then within two (2) weeks you will receive your transcript for verification via email. **Audio recordings for this study are required. If you do not agree to have the interview audio-taped then you cannot participate in the study. Please indicate below if you agree to have the interview audio-recorded.** After your interview, a copy of your transcript will be emailed to you for clarification.

What happens if I say “Yes, I want to be in this research”?

If you accept, you will be asked to complete a demographic form and do a one-on-one 30–60 minute interview with Dominique Williams (Protocol Director). The interviews will be audiotaped so that we may accurately detail your responses. The tape will be transcribed and analyzed with other interviews. All of the study data will be maintained and stored by the Principal Investigator under locked file cabinets for a minimum of three (3) years after

the completion of the study. After completing all interviews and transcripts have been verified, contact information will be deleted and codes will be used to keep track of interviewees. The data collected and studied will be used to complete a dissertation as well as research derived from the study data set.

During the interview, Dominique Williams (Protocol Director) will sit down with you in a comfortable place. If it is better for you, the interview can take place in your home or a disclosed location of your choice. If you do not wish to answer any of the questions during the interview, you may say so and the interviewer will move on to the next question. No one else but the interviewer will be present. The information recorded is confidential, and no one else except Dr. E. Lisako J. McKyer and Dominique Williams will have access to the information documented during your interview. Organizations that may inspect and copy your information include the Texas A&M University Human Research Protection Program, Institutional Review Board and other representatives of this institution. Confidentiality is kept to the extent allowed by law. The entire interview will be tape-recorded, but no-one will be identified by name on the tape. The tape will be kept in a locked desk at Texas A&M University. The tape will be destroyed after verification of the transcription has been confirmed.

Will I be paid for being in this study?

Yes. After your interview, a copy of your transcript will be emailed to you for clarification. Once all said activities have been completed, a gift card of \$75.00 will be mailed to you.

Why are you being invited to take part in a research study?

You are being asked to participate because you coach a youth girls sports team.

What happens to the information collected for the research?

The information recorded is confidential, and no one else except Dr. E. Lisako J. McKyer and Dominique Williams will have access to the information documented during your interview.

Organizations that may inspect and copy your information include the Texas A&M University Human Research Protection Program, Institutional Review Board and other representatives of this institution.

Is there any way being in this study could be bad for me?

Risks would be a break in confidentiality. To ensure confidentiality, each participant will be assigned a participant number between 1 and 10. Each participant will be assigned a code and the link will be kept separately from the study documents. The interviews will be conducted individually. I will keep the documents stored in a secure location (the School of Public Health) with password protection.

Who can I talk to?

If you have any questions or concerns about this study or if any problems arise, please contact Dr. E. Lisako J. McKyer—Principal Investigator at Texas A&M University—at 979 436-9358. If you have any questions or concerns about your rights as a research

participant, please contact the Texas A&M University Institutional Review Board at 979.845.7037.

This research has been reviewed and approved by the Texas A&M Institutional Review Board (IRB). You may talk to them at 1-979-845-7037, toll free at 1-855-795-8636, or by email at irb@tamu.edu if

- You cannot reach the research team.
- Your questions, concerns, or complaints are not being answered by the research team.
- You want to talk to someone besides the research team.
- You have questions about your rights as a research participant.
- You want to get information or provide input about this research.

What happens if I do not want to be in this research?

You can leave the research at any time and it will not be held against you.

What happens if I say “Yes,” but I change my mind later?

You can leave the research at any time and it will not be held against you.

Will being in this study help me in any way?

There are no direct benefits to you for being in this study.

What else do I need to know?

Please indicate your willingness to participate in this activity by placing your initials next to the activity.

I agree I disagree

_____ _____ The researcher may audio record me to aid with data analysis. The researcher will not share these recordings with anyone outside of the immediate study team or TAMU Compliance.

Your signature documents your permission to take part in this research.

_____ Signature of subject	_____ Date
_____ Printed name of subject	
_____ Signature of person obtaining consent	_____ Date
_____ Printed name of person obtaining consent	

APPENDIX D
DEMOGRAPHIC SHEET

Your Name: _____ Participant#: _____
Mailing Address: _____
City: _____ State: ____ Zip Code: _____
Home/Cell Phone#: _____
Email Address: _____

Demographic Profile (Part One)

Please provide the following information about yourself. All information will be reported as combined data. Any answers you provide will remain confidential and anonymous.

Please make your answers with a check mark.

Gender (Check One)

☐ Female

☐ Male

1. How long have you been coaching sports?

2. What sport(s) do you, coach?

3. Do you have any family members employed by Texas A&M University?

Yes 1

No 0

4. What is your highest level of education?

5. Did you play sports as a teen?

Yes 1

No 0

APPENDIX E

INTERVIEW QUESTIONS

Interview Guide Coaches

- Can you tell me about your typical day of coaching?
- Can you tell me what you know about sex education in the schools for students aged 13–17 yrs. old?
- Do you think your job as a coach is to talk about sex education?
- Tell me about different types of girls? What are their attributes?
- What are the stereotypes among your girls?
- How aware are your boys/girls about sex?
- Do you think your girls are oversexualized? If so, how?
- Are there cultural differences among girls and how you approach your players?
- Do you use a curriculum? If so, what type?
- Have any of your players come to you about sex education?
- Can you share your approach to responding when a student asks about sex education that is not in the curriculum or handbook?
- What are the invisible conversations you hear your students talk about on sex education?
- How do you talk about sex and sexuality?
- Describe archetypes from *Black Feminist Thought*: Do you have any individuals on your team who fall into any of these archetypes?
- Had you heard of these archetypes prior to this interview?
- If you could decide about sex education in sports for youth, what would it look like?